

CALCUTTA REVIEW

ART. I.—*Kabikanhan Chandi.*

2. *Annada Mangal and Bydya Sundar.*

3. *Gangabhakti Turangini.*

4. *Paachali, Nos. 1, 2, 3 and 4.*

THOUGH the Bengali language has sprung from, and bears a close analogy to, the Sanskrit, it is, in several respects, better adapted than the original tongue, as a vehicle for the interchange of thought. Being of comparatively modern origin, it has not undergone any of those deteriorating changes, which have rendered the Sanskrit different from what it once was. With it the perverse ingenuity, which delights to invent difficulties where no difficulties exist, and to turn clearness itself into mystery, has not been at work. Neither has the jealousy of an ambitious priesthood endeavoured to counteract its diffusion. Spontaneous in its growth, it has branched out of the parent stock unrestrained and uncared for, possessing many of its beauties, and few of its imperfections. Of all the derivative languages of the East, it is, perhaps, the most simple in its structure, and lucid in its syntax. Its nomenclature, though not quite so full as that of the Sanskrit, is varied and precise. It is the spoken language of upwards of twenty-five millions of inhabitants, which is more than any thing that could have been said of the Sanskrit even in its most palmy days, the days of Kalidas and Bar-ruchi.

Of the merits and demerits of Sanskrit poetry, we have, on more than one occasion, spoken at large. We have endeavoured, with the help of Jones, Wilson, Schlegel, and other illustrious scholars, to give the reader some idea of those gigantic epics, the *Ramayana* and *Mahabharata*, and to acquaint him with the beauties of some of the ancient Indian dramas. The capture of Sita by the ten-headed Ravana, from the forest of her exile; the invincible prowess and miraculous feats of the son of the Wind; the lamentations of Rama in search of his beloved; the trial of Sita by the flames; the audience-hall of Durjodhun; the bridal of Rukmini, and the incidents previous thereto; the conflict between the Kurus and Pandavas; the virtue of Yu-

dhisthir : the loyalty of Draupadi to her five lords, and the affecting story of Damayanti, the queen of Nishada, are subjects with which he is already familiar. Of the renowned king Dushmanta, and Sacantola, the nymph favored of the sylvan goddesses ; of the loves of Malati and Madhava ; of the famed princess, Ratnavali, and of the courtesan, Vasantesena, he has often heard. He is also aware of the sceneries, dresses, and decorations that were used on the Hindu stage, seventeen hundred years ago, and how that stage has gradually deteriorated. In the present notice, therefore, we shall have nothing to do with Sanskrit literature, or even with translations from the Sanskrit. The celebrated translations of Kasis and Kirtivasa shall be passed over in silence. We shall confine our attention to Bengali poetry, and to the books placed at the top of this article.

But before we proceed with our task, we must premise that Bengali literature stands in exactly the same relation to Sanskrit, as Latin literature stands to Greek. As in Latin, many metres, the heroic, elegiac, and lyric, for example, are of Greek origin, so, in Bengali, the metres *payar* and *tolak* are of Sanskrit origin. As the best Latin epic poems are faint echoes of the Iliad and Odyssey, so the best Bengali epic poems are faint echoes of the *Ramayana* and *Mahabharata*. As the best of Virgil's pastorals are imitations of Theocritus, so the best Bengali pastorals are imitations of Jaydeva. As Latin plays, the plays of Livius Andronicus and Ennius and Plautus, are bad copies of Greek dramas, so Bengali plays (which are not many) are bad imitations of Kalidas and other Sanskrit writers. Almost all the standard Latin works are fashioned after Greek models, and almost all the Bengali works are on Sanskrit models. If ever there is a Bengali philosopher, we have little doubt that he will borrow as much from the *Nyaya* and *Patanjali* schools, as Seneca borrowed from the Portico and the Academy.

By far the greatest portion of the rules of Bengali *versification* have not, however, been derived from the Sanskrit, but owe their birth to the talent and ingenuity of Bengali poets. The following metres, viz., the *chabali*, the *mal jhamp*, the *malati*, the *chamar*, the *lalita jhamp*, the *laghu bhanga tripadi*, the *laghu tripadi*, the *dirgha bhanga tripadi*, the *dirgha tripadi*, the *laghu chatushpadi*, the *dirgha chatushpadi*, the *laghu lalita*, and the *dirgha lalita*, are of this class. Dr. Yates thus explains them :--

"The *chabali* consists of eleven syllables to the line, and the last syllable of each first line rhymes with the last syllable of the succeeding one.

"The *mal jhamp* consists of fourteen syllables in each line; the

‘ final syllable of the first line rhymes with the final of the second, and the final of the third with that of the fourth, besides which, the fourth, eighth and twelfth syllables of each distinct line rhyme.

“ The *malati* consists of fifteen syllables to the line, with the last syllable of the first rhyming with the last of the second, &c.

“ The *chamar* has the same number of syllables as the preceding, and the same rhymes in the lines, but which differs from it in the regularity of its long and short syllables. With some trifling exceptions, it consists entirely of trochees, i. e. a long and short syllable throughout.

“ The *lalita jhamp* has fifteen syllables to the line, and the finals of the lines rhyming as before; but besides this, it has the rhyme extended to the fourth, eighth, and twelfth syllables in each line.

“ The *laghu bhanga tripadi* has sixteen syllables in the first line, and twenty in the second, which rhyme at the end. Also in the first line, the eighth, and sixteenth syllables rhyme, and in the second, the sixth, twelfth and eighteenth syllables.

“ The *laghu tripadi* has twenty syllables in each line. Besides the usual rhyme, at the end of each two lines, it has also a rhyme between the sixth and twelfth syllables in each line. The *dirgha bhanga tripadi* has twenty syllables in the first line, and twenty-six in the second. In this, beside the rhyme at the end of each two lines, there is also a rhyme between the tenth and twentieth syllables of the first line, and between the eighth and sixteenth of the second line.

“ The *dirgha tripadi* has twenty-six syllables to each line, with the rhyme between the eighth and sixteenth of each line, and the final of every two lines.

“ The *laghu chatushpadi* consists of twenty-three syllables to the line, with the rhyme between the sixth, twelfth and eighteenth syllables of each line, and the final of every two lines.

“ The *dirgha chatushpadi* has thirty-one syllables in each line, with the rhyme at the eighth, sixteenth, and twenty-fourth syllables of each line, and the final of every two lines.

“ The *laghu lalita* has twenty-four syllables in each line, with the rhyme at the sixth, twelfth and eighteenth syllables of each line, besides the final of every two lines.

“ The *dirgha lalita* has thirty-one syllables to the line, with the rhyme at the eighth and sixteenth syllables of each line, and at the end of every two lines.”

The oldest Bengali poem extant is the *Chandi* of Kabikankan. It is an epic celebration of the glory and power of *Chandi* or *Parvati*, and occupies the same place among Bengali epics

as Milton's *Comus* occupies among English dramas. It is decidedly pastoral. It commences with prayers to Ganesa, Sursutti, Lakshmi, Chytunno, and Rama. Then follows an account of the author, of which the reader shall have the substance. Kabikankan was the son of Damunya, who lived on the lands of a wealthy zemindar, close to the city of Simlabaz. The honest and sturdy farmer knew no grief, and died at a patriarchal age. Kabikankan succeeded to the paternal acres, but his life's course was far different. Then it was that Mushaud Sheriff was placed at the head of the Government of the three provinces, and tyrannized over certain landholders and their dependent ryots. Kabikankan was obliged to flee from the place of his birth, with his wife and children. Passing over many miles, he had to cross the River Damuda. While reposing on its banks, he dreamt a dream. He dreamt that the goddess, *Chandi*, girt with all her glory, had come to him, and commanded him to sing her praise. When he awoke, he determined to carry out the command, and proceeded on his journey. Several days elapsed before he reached Arora, the city of Brahmins. The king of this place received him with every mark of favour, and made him instructor to his only son, upon a liberal allowance. While "teaching the young idea how to shoot," Kabikankan wrote the *Chandi*.

The book consists of two stories, not very ingeniously constructed. The first story related briefly is as follows. The son of Indra had, time out of mind, been banished from heaven by the gods, and was born on earth of humble parents. His name was Kalketu. As Kalketu grew up, he became a mighty hunter, and betook himself to the woods with his wife, Phulura. One morning, as he was going to his daily labours, accoutred with a bow and arrow, he saw a lizard lying on his path. Angry with the animal, the sight of which is considered unpropitious to the success of an undertaking, he tied it up by the tail to the branch of a tree, determined to make a fare of it, if he should chance to meet no other game. When he returned, he took the lizard down, and carried it to his wife to be roasted, not having been able to kill even a heron or a rabbit. Phulura then went out to fetch fuel, and Kalketu departed to bathe in the neighbouring stream. On the good dame's return, she found that a maiden "beautiful exceedingly" was standing at the door of the hut. Supposing her to be a rival, she hastened to her husband, and accosted him with angry words. Kalketu said that he knew nothing of the matter, and arrived at his dwelling place, questioned the maiden as to who she was, threatening to slay her if her answer was not prompt. When, lo! the beautiful maiden

, assumed the shape of Durga, as represented every year in Bengal. The hunter and his wife fell on their knees. "Follow me," said the goddess to Kalketu, "I am come to do thee good." The command was obeyed. In a secret part of the wood, where feet of man had never before intruded, Kalketu found hordes of treasure. His divine guide melted into air, but through her favour, which, to him, was great from that time, he at length became king of Guzerat.

The second story relates to the adventures of a souldagur named Dhunputti, and of his son, Shrimant. Dhunputti had two wives, Luluna and Khuluna, who were loving cousins before they became rivals. At the time of his departure for Sinhala (Ceylon,) from his native city, on urgent business, the young Khuluna was "as all women wish to be, who love their lords;" and he therefore extracted a solemn promise from his other wife to take every care of her during his absence. The promise, however, was only lip-deep. For no sooner was Dhunputti gone, and the girl delivered of a son (Shrimant), than Luluna practised every art to give her pain and sorrow. Her conduct was even more severe than that of the younger wife of Elkanah toward the mother of Samuel. She pretended that she had received a letter from her husband, to the effect, that Khuluna must be disgraced and degraded from the position which she then occupied. Khuluna was commanded to put off her *saucee* and *orna*, and to wear the robes of a menial. Nay, she was ordered to do something still more degrading. A flock of goats was placed in her care, and every evening she had to count and lock them up in the fold, and to lead them again to "fresh fields and pastures new" on the morrow morn. While engaged in her *syryan* duty, one hot summer's day, on the banks of the River Ajuya, sleep had overcome her senses. Just at this time, *Ilari* and *Parvati* were journeying through the air in a golden car, and pitying the poor soul's sorrows, determined to bring them to an end. When Khuluna woke, she found that one of the goats was missing. Apprehensive of the anger of the jealous Luluna, she wept, and prayed for its recovery. *Purvati* or *Chandi* now appeared before her, and enjoined her to go back fearlessly to her home, as she would be persecuted no more. Khuluna obeyed the divine command, though doubtful of the treatment she should meet with. She was received by her rival with the utmost kindness.

We shall now accompany Dhunputti on his voyage to Sinhala. Many a large "strong and trim" was fitted out for the expedition, and, favoring winds wafted him to his goal. When

he visited the king of the place, he recounted to him a wonder which he had seen. Against the red of the distant horizon (such was the wonder), there often appeared a lotus-bush and a beautiful woman with a young elephant in her arms, striking terror into the hearts of all who saw her. On his narration being disbelieved, he said that he was ready to substantiate it to the king and his court, on pain of perpetual confinement. Again the barges were put to sea, crowded with men, women, and children, anxious to behold the sight. Nowhere, however, was it to be seen, and after many days of expectation, Dhunputti was thrown into prison. Years rolled away. A similar scene was once more acted in the court of Sinhala, but with a far more terrible and startling termination. Shrinant had come to Sinhala in search of his father, and had related the same story to the king, perilling his life to prove its truth. He failed in his undertaking, and, bound hand and foot, was immediately carried to the place of execution. Here, while the headsman was sharpening his axe, a woman, "with age grown double," made her appearance and demanded Shrinant as her only child. The guards laughed and insulted her, but she went not away. A moment after, another decrepid female came to them with the same request, and the next moment another, and another, till at last the whole yard was filled with crones, who began to dance hand in hand. While all wondered at the unexpected interruption, the whole company suddenly vanished, and *Chandi* descending from the skies with a sword of flame, commenced the work of destruction. Taking up Shrinant in her arms, she spared neither age nor sex. The very horses and elephants in the stalls were butchered, and one man only remained to carry the rueful intelligence to the king. Agitated and frightened in the extreme, the monarch hastened to the place of slaughter, and fell at the feet of the wrathful divinity, who consented to spare him on condition that Shrinant should be married to his only daughter, Shushilya, and be allowed to go back to the place of his birth with his father, who was still a prisoner. This was readily consented to, and every thing ended happily.

The following passage, literally translated from the *Chandi*, is in the original really admirable:—

Spring, accompanied by the god of Love, had now come to the earth, and the trees and creepers were loaded with flowers. On the bank of the River Ajuya, and under a fragrant and spreading *Asoka*, the young woman had fainted with the pangs of separation. As she cast her eyes on the new leaves and tendrils, she thought the bridal of the earth was nigh, for the robes which it wore were the robes of a bride. The bee sucking the honey from one flower hastened away to another, as a *Guru* hastens from the

hospitable home of one *shishya* to that of another. The flowers were dropping to the ground, and with these *Khuluna* paid an offering to *Cama*. The *kokila* was cooing his love-song, the breeze was blowing softly, and the *shari* and *shuke* were kissing each other with their bills. Overcome with sadness at the sight, she thus addressed the latter in a tone of reproof—“*Shuke*, thou art the cause of my lord's departure; at the king's command, has he gone to *Simbala*, to bring a golden cage for thee; hence all my pangs and sorrows. My condition is quite forlorn, nor food, nor clothing have I. Fly thou to him, whom I love, and acquaint him with all I suffer. If thou neglectest my injunction, I shall learn the fowler's art and entrap thee, and so give pain to *shari*, the she-bird.” Both birds then winged away their flight. A creeper twisted round the stem of a tree then met her eyes, and she ran to the place where it was. Embracing the tender plant, she accosted it as sister, and as one most fortunate. The peacock and peahen, dancing with joy, she also saw, and was forcibly reminded of her own desolate state. To the male and female bee, she said the following words with joined palms:—“Hum no more, hum no more your song of pleasure, for my breast is startled at the sound. You know not the pangs of separation. O! male bee, if thou hast any regard, any love for your partner, cease thy song. Alas! thou mind'st not my entreaties. Settling on that pale *Dhatua*, thou singest again.”

Here is a description of the unsubstantial show or miracle which *Shrimant* beheld on the sea. It is short, but characteristic of the author's mind and style of writing:—

“Look! look! brothers,” said *Shrimant* to the rowers, “at yon beautiful lotus bush; the flowers are of various colours—white, green, blue, red and yellow. It must be the garden of some *Debita*, for the treasures of every season adorn it. The snow-white swan is passing a lotus from its own bill to that of its mate. The many-colored kingfisher is wheeling over the water for fishes. The *chacravatu* is screaming with joy, and as the thunder rumbles at a distance, the peacock and peahen display their gorgeous plumage. And look! most wonderful of all, is that beautiful woman (some goddess perhaps) holding a young elephant in her arms.”

In concluding our notice of the *Chundi*, we have to observe that the copy before us is embellished with several wood-cuts, which do no credit to the artists.

The works of *Bharut Chunder*, the *Amada Mangal* and *Bydya Sundar*, are familiar as household words to the people of Bengal. They are read with delight and admiration by every class of native society. They while away the leisure hours of the Hindu lady of rank, as well as of the well-fed and wary *banya*, and materially lighten the labours of the *manji* at the helm. We ourselves have witnessed young Bengali women lounging about from room to room, with one or other of the books in their hands, and can well conceive how their minds are contaminated by the perusal. There is nothing more grossly indecent in sense than certain chapters in the *Bydya Sundar*, made attractive to readers by the help of rhyme, rhythm, and diction. Idolatry, the bane and curse of India, is inculcated in all imaginable shapes, by every one of the poets with whom

we have to deal. The call for a healthy, and, at the same time, popular, literature in Bengali, is really imperative, and we wish all success to those who are labouring to supply the want.

The *Annuda Mangal* is a collection of hymns to different gods, and a metrical narration of the principal incidents in the life of Shiva. Of the hymns, we shall faithfully render two into English prose, and these, we believe, will give the reader a pretty correct idea of the whole batch:—

HYMN TO SHIVA.

Sankara, the lord of Gowri, to thee, to thee, I bow. Thy throne is an ox, and thy three eyes are the moon, the sun, and fire. A necklace of human heads dangles from thy neck, a scull is in thy hands, and ashes are over thy body. Ghosts and spirits accompany thee wherever thou goest. Thy locks are long and matted, thy throat is blue, and red stripes beautify thy forehead. Thou hast bangles of snakes, and clothings of snakes. Thou art wrapt in meditation, but what thou art meditating, I know not. None can say thy origin. Those who repose under the shadow of thy feet are blessed with virtue and wealth in this world, and with salvation in the next. Thou, that art the giver of wisdom and joy, remove my sorrows and crown my undertaking with success.

HYMN TO VISHNU.

Kesava, I bow to thee. Thou art the eldest born of Time. Thou hast four arms, and dost stride that winged monster, *Gurura*. Thy complexion is that of the clouds, and a gem like a star illumines thy breast. A garland of wild flowers encircles thy neck. A conch, a *chakra*, a mace, and a lotus are in thy hands. Thy garments are yellow, and thy feet are sandalod and jewelled. Thy lips are redder than coral, thy face is fairer than the moon. The whole world is lighted by a reflexion of thy beauty. In Heaven, *Indra* and *Varuna* worship thee, and *Nareda* on his *vina* sings thy praise. There, where the six seasons are all at once present, thou revelest in the moonlight, or in a *cadamba* grove blowest thy musical shell. Grant that my master's wishes be fulfilled.

Of the metrical tale which follows, we shall merely remark that it is not unworthy of the author's great name, the best portions of it verge even on the sublime, a characteristic very rarely to be met with in Eastern writers.

The *Bydya Sundar* is the most popular and admired of all *Bharut Chunder's* productions, and but for the indelicacies which disfigure it at places, would, perhaps, have been justly so.

The *Venus* and *Adonis* of the bard of Avon was not a greater favorite with the pensioners and court beauties of Queen Elizabeth than is the *Bydya Sundar* with the young ladies of Bengal.

The best way to deal with the book, would, we think, be to give a few translated extracts, and an outline of the plot. But first we shall recount the origin of the story, which, according to our author, was as follows. *Pratap Aditya*, Rajah of Bengal, had his seat of Government in the city of Jessore. His

temper was haughty, and his passions knew no restraint. Having engaged in a feud with his cousin, Katchu Roy, for a supposed injury, he wreaked his vengeance on him by putting all his friends to the sword. Katchu Roy besought the help of the Emperor Jehangire, who, highly incensed at Pratap's tyrannical conduct, sent his General Maun Sing, with a round number of his soldiers, to bring the offender to his senses. While Maun Sing was marching through Burdwan, he beheld a number of builders and masons, working under-ground, near the palace of the Rajah of that place. They were stopping the breach, which *Sundar* had long ago effected to gain admittance into the apartments of *Bydya*. On enquiry they narrated to him the history of the lovers.

Bydya was the daughter of *Bira Singha*, and was famed, far and wide, for her beauty and accomplishments. While scarce a woman, she had mastered the difficulties of the Sanskrit language and philosophy, and had vowed a vow to give away her hand to any that excelled her in learning. Princes and potentates came to her from various parts of India, but invariably their mental acquirements fell far short of those of the young woman whom they came to woo, and they were sadly disappointed. *Bira Singha* had therefore great difficulty in finding a fitting bridegroom for his daughter.

While affairs were in this state, arrived at Burdwan a prince, named *Sundar*, after a toilsome journey of many days. His appearance was extremely prepossessing, and his mind highly cultivated. As his horse browsed at a little distance, and he himself was reflecting on the best means of bringing to a happy termination his mission of love, a party of women in *Bira Singha's* service passed to fetch water from the neighbouring stream, and were greatly struck with his beauty. None, except *Hira*, had, however, the effrontery to speak to him. *Hira*, the flower-dealer, naturally bold, questioned the youth as to his name and parentage, and invited him to partake of the comforts of her home. To this, *Sundar* gladly agreed. Being harboured with the flower-dealer, *Sundar* contrived various plans of winning the heart of the lovely *Bydya*. On one occasion he sent to her a flower effigy of Cupid. So artfully was this thing constructed, that the moment she saw it, she fell in love with the unknown author. An interview took place between the pair, in which *Bydya* was deeply smitten. Day and night she thought of none else but *Sundar*.

"Her lute strings gave an echo of his name.

She spoilt her half done 'broidery with the same."

One night, as she was conversing with her women in her sleep-

ing apartments, Sundar suddenly made his appearance by the subterranean passage already alluded to, but none then knew how. Surprised and agitated at this unexpected meeting, the young woman asked the purpose of his visit, and being answered in a *sloke*, or couplet, of which she could not understand the meaning, she was obliged to confess her inferiority in learning. Sundar then claimed her as his bride. The nuptials were celebrated by the attendant women, and night after night did he pass in the company of his wife, without the knowledge either of the king or queen. But when Bydya was with child, the secret could no longer be kept from them. Both were now under the impression that the marriage ceremonies were not duly performed, and that Bydya had lost her honor. Guards were set about the house to apprehend the intruder, and when apprehended, he was immediately carried to the place of execution. But a voice from heaven spoke aloud that Sundar was no culprit. It was proved to Bina Singha's satisfaction, that he was the rightful lord of the matchless Bydya, and the lovers were once more happy.

The reader will perceive, that there is nothing either in the substance or arrangement of the above story, which an English author of the present day would be proud of. In it there is little of *passion*, and the denouement is not at all striking. The manner in which it has been worked out and embellished, however, is indeed worthy of admiration, and affords an incontestable proof of Bhairut Chunder's thorough mastery over the language in which he wrote. Each page is more musical, and contains a greater number of beautiful similes than the one that precedes it, and the reader is often lost in a labyrinth of sweets. To those unable to read and understand the work in the original, we can merely give an idea, and a very imperfect idea, of its contents. In the extracts, which we shall now make, we shall endeavour to retain, so far as possible, the author's meaning. But to infuse the *harmony* and *spirit* of the original into the translation, is a task which we dare not undertake.

BYDYA.

Beautiful was she, that maiden of fifteen summers. Her face was fairer than the moon of autumn, at its sight the lotus, instead of closing, expanded with joy. Dark were her eyes, and more transparent than those of the fleet gazelles. Her gait was firm and majestic. More music there was in her voice than sounds drawn from the *vina* of *Sursutti* . Her locks were black and curled. Her nails were red as rubies. Her eye-brows were the bows of Cama, and from underneath them shafts of light struck the gazer's heart. Pearls could not be compared to her well set teeth. The *amrita*, for which the *Debtas* and *Asurs* fought of old, was hid in her mouth. Her hands were slender and pliant. *Cadamba* blossoms could not vie with the softness of her bosom, neither could the golden *champac*

vie with her complexion. As she moved, the clanking of her armlets and bangles taught the bees their musical hum. In the deep shade of fragrant groves, she loved to loiter and meditate. Her presence diffused light and life, and she charmed the hearts of all that came nigh to her.

THE SUDDEN APPEARANCE OF SUNDAR IN BYDYA'S CHAMBER.

Sundar decked himself to visit his lovely bride. His dress set off his person to such advantage, that even the wife of Cama would have fallen in love with him had she seen him. His heart palpitated with a mingled feeling of hope and fear; not knowing how he would be received, he often brought himself to a stand, and then walked on again.

In the meanwhile, Bydya was sorrowing and eagerly longing to see her heart's lord. The chances of another interview, however, seemed to her to be so slight, that she had given up all hopes of it. Said she to her favorite attendant, Shulachuna—"Say, sister, how shall we bring him, for I can no longer bear his absence; where shall I ease my heart, if not to you? The moon which was erst so fair seems now to rain poison from her sphere. The water, scented with camphor, is now nauseous and distasteful. The flowers have lost their perfume. The songs of my maidens are harsh and unharmonious. The winds are no longer gentle but boisterous. The voice of the *kokil*, and the hum of the bee, yield me no delight. The ornaments that deck my body are like burning coals, and the blue cloths which I wear, sting me like serpents. The bed on which I sleep is a perfect disgust to me. The nights are long and dreary. Say how shall I survive my pangs." Thus sorrowed Bydya. At times she fell on the neck of one or other of her women, and at times on the marble pavement of the room. Of a sudden Sundar made his appearance; the effect of his coming was, as if the moon had risen upon the earth. The first feeling of Bydya, and her companions, at sight of Sundar, was that of fright; when they recovered from their surprise, Shulachuna, on being instructed by her mistress, thus spake to Sundar—"Harm us not, stranger, for we are helpless women. We know not who you are, but whether you are a *Qandurva*, *Nagu*, *Yaksha*, or human being, reveal to us thy name, and purpose of thy visit." Sundar answered—"Fear not, fair maidens, I am no spirit, but a man. I am the son of Guna Sindhu, Rajah of Canchipur. My name is Sundar. Having heard of Bydya's vow, I have come hither to try my fortune. Let her withdraw her veil, for all her attempts to conceal herself are ineffectual. Can a piece of cloth confine the lightning of heaven, or can the stars of the sky hide the lustre of the full-orbed moon? *Her presence is as the fragrance of a lotus, or as the brilliancy of a precious gem.*"

MAUN SING'S ARRIVAL AT DELHI, AND THE EVENTS WHICH FOLLOWED.

Maun Sing arrived at Delhi, with his prisoners of war. His victory was proclaimed throughout the city by trumpeters, and he was forthwith summoned to the Imperial presence. Jehangire commanded him to relate his adventures. Making a low obeisance, the General thus began—"The conquest of Bengal, great King, has been effected, but not without the loss and trouble which always attend such undertakings. Pratapaditya, the rebellious Raja of Jessore, has been defeated and captured; but the glory of the victory cannot be claimed by me alone. On the eve of battle a great storm swept over the province, and the men, horses, elephants, and camels of the army under my command would all have been utterly destroyed, had not Mazundar, who now stands on my right hand, given us shelter. To him is due the credit of having pro-

* This passage almost reminds us of Longfellow's description of Evangeline:—

"When she passed, it seemed like the ceasing of exquisite music."

pitiated the goddess *Annada* by prayers and offerings, to put an end to the raging storm. To him I, and several of my companions in arms, owe our lives. The reward which my sovereign can most appropriately bestow upon him, is the governorship of Bengal. Let the word of favor drop from his lips, and Mazundar is at once exalted and recompensed." A frown passed over the brow of Jehangire. "Renegade," exclaimed he, after a pause, "you too have been imposed upon by that wicked and deceiving race, the Brahmins. The faith of our Prophet hast thou disgraced in the eyes of idolators, who should not be touched but by the sword. Hinduism is full of abominations. Its doctrines and rites are both abominable. It inculcates the shaving of one's beard. It restrains widows from marrying. It commands the worship of stocks and stones, and creeping things. The Hindu race is composed of cheats and liars. It is priest-ridden. Its *Puranas* have been penned by the evil one. Pratapaditya was a Hindu, and I have hurled him from his throne, shall I then consent to place another of the same faith in his stead? Name some other reward, Mazundar, and I will grant it thee. It would be foolish in me to entrust to you the government of the conquered province." Mazundar, being thus accosted, spake to the following effect—"I am a Brahmin, and I have heard my class reviled; the authorship of the books I venerate, and the religion I follow, has been ascribed to the evil one. Fear, therefore, has departed from me. The augustness of the presence in which I stand shall not restrain me from speaking out my mind freely. The religion of Mahomet is false and puerile; but the religion of the *Purana* comes direct from Heaven. The Mahometans pray in a vacant room, and not, as they should do, before god's image and likeness; many of their rites cannot be named. Their widows are allowed to take husbands unto them." "Hindu," said Jehangire, interrupting the sage, "no more of this—there is insolence in thy look and words; call on thy thousand gods to save thee." Mazundar was immediately surrounded by the imperial guard. But who can harm the man that is favored of heaven? *Annada* heard his prayers, and on the third day of his captivity, came to his rescue with an army mighty and invincible. Thus sing I Bharut Chunder Roy, the favourite of my master, and a true Hindu.

Without tiring the patience of our readers with any more prosy extracts like the last, we shall now proceed to a comparison of the respective merits of Kabikankan and Bharut Chunder.* Although Kabikankan is at times more pathetic and soft than any Bengali author we have met with, yet the palm of superiority must undoubtedly be awarded to his great rival. The genius of Bharut Chunder was more versatile and more prolific of poetical thoughts. He had the creative power,

"The vision and the faculty divine,"

in a more eminent degree. Kabikankan loves to depict in words, which become tender thoughts, the sorrows of a love-lorn damsel, the forests in spring, a moonlit bank, or a beautiful landscape. The Apsaras of heaven, and the nymphs of the wood, are his favourite companions. Purling streams, and flowering declivities; the song of the kokila, and the hum of the bee; sylvan

* They were contemporaneous authors of the time of the celebrated Raja Krishna Chunder Roy, the great encourager of Bengali literature, and the second Vikramaditya of India.

solitude, and the breeze laden with fragrance, are to him more than delights. There is a calm transparency, a tender beauty in his narrative, which fascinate every reader, and which are seldom, if ever, interrupted. Bharut Chunder is far more varied, and his style, although possessing less of what Cowper calls "creamy smoothness," is always felicitous and appropriate to the subject-matter. He describes, with equal truth, the court of a puissant prince, an evening cloudless and serene, a beautiful woman, the gathering tempest, the peal of the trumpet, and the neighing of war-steeds. The passages of imitative harmony, which we have met with in his works, have convinced us, and will, doubtless, convince all who read them, that Bharut Chunder was one of the gifted of heaven.

With the names of Kabikankan and Bharut Chunder must be associated the name of another poet, who lived at a comparatively modern time, and fully equalled his predecessors in the grandeur and pathos of his compositions. It is that of Durga Persaud, author of *Gangabhakti Tarangini*, a mytho-heroic poem, on the bringing of the Ganges from Swarga to earth by Bhagirath, in order to preserve the souls of sixty thousand of his ancestors, who had been reduced to ashes by the curse of Kapila, a sage. The work is well written, and although founded on a portion of the *Scanda Purana*, is quite within our range, not being a translation from it. The subject also is well chosen, for in the legend connected with the noble river, there are ample materials for poetic inspiration, and these our author has turned to very good account. The sacrificial horse, arrayed with gorgeous trappings, and checked in his course by "the ever sounding sea," the sudden transformation of Sagar's numerous sons into ashes, for charging Kapila with the theft of the same, Angshuman's intercession in their favor, the birth of Bhagirath, his prayers for the souls of his forefathers, the descent of the Ganges from heaven on the matted locks of Shiva, and from thence on the earth beneath, its impetuous course over leagues and leagues, and finally the ascension of Sagar's sons in sixty thousand radiant chariots, are all of romantic interest, and ably delineated. The episodes in the book, in general, describe the difficulties which Bhagirath met with in carrying on the stream in its onward flow. On one occasion it leapt in its wild fury among adamantine rocks, and was unable to extricate itself. Bhagirath hied him back to Indra's heaven, and besought the aid of *Eyrabut*, a huge white elephant, with tusks that could penetrate the hardest substance. The required assistance was given by the royal beast, on condition that Ganga would acknowledge him to be her lord and deliverer. But when the waves once more,

freed from obstructions, dashed themselves up to the welkin's pinnacle, he trembled at his late audacious proposal. On another occasion a sage, named Janhu, drank up the whole river in a sip for disturbing his meditations. Bhagirath fell at his feet. The sage relented. Forth sprang the foaming torrent from his thigh, and inundated the land. Elated with joy, the heroic and virtuous youth bounded before, sounding the conch-shell, which he had received from Vishnu.

And now that we come to speak about Bengali ballads and songs, a few remarks on that description of poetry, generally, will not, perhaps, be out of place. It is certain that ballads and songs are a species of composition, with which all ages, and all nations, are more or less familiar. In Greece and in Rome, metrical accounts of the achievements of gods and of heroes, were sung to the lyre by wandering bards. The Anglo-Saxons celebrated in rude poems the victory of Brunanburgh and the precipitate flight of Anlaf and his confederate sea kings. Taliessin and Modred recited, from the cliffs overhanging the Conway, prophetic visions of the future destiny of Wales. The women of the interior of Africa, who sheltered the renowned traveller, Mungo Park, poured forth their lamentations in song at his departure. The North American Indian invoked the aid of Manitou, in lays full of spirit, before he rushed into the battle with his tomahawk and scalping knife. In Spain ballads and songs were once the delight of the people. The maiden danced to them on the green. The day-labourer solaced himself with them among his toils, and the mendicant repeated them to gather alms. Amid the "brooms and braes" of Scotland may still be gathered relics of old songs, which were at one time exceedingly popular.

The ballads and songs of a people are a true index to its national character. With an idolatrous race they are tinctured with sentiments at which the mind revolts, as for example, the lyrics of the Khonds addressed to Laha Pinu, the god of battles, and Bira Pinu, the earth goddess, reveal to us that these deities were propitiated with human sacrifices; and the Rig Veda Sanhita, which is a collection of Sanskrit hymns, lays bare the abominations of the pristine mythology of the Hindus. Among a race prone to war and bloodshed, their tone is martial and their music wild and thrilling. Delicacy of texture they have none. They stir the soul like the sound of a trumpet. Again, the ballads and songs of a people naturally timid are characterized by softness, and have seldom anything in them to startle or terrify. The mind of the ballad and song-maker is moulded and fashioned by the society in which he lives. He

can, therefore, have no true sympathy with that which does not accord with the tastes and habits of that society. But supposing even that he *had* a genius, which could appreciate every kind of excellence, and an ear which could discern the music of a lute, as well as that of a war-horn, his labours would scarcely be directed to efforts that would not have for their guerdon the praises of those around him.

In most countries the ballad preceded the song. The reason of this probably is, that the former was more easily composed. The excellence of a ballad consists not in *sentiment*, but in its *story*. The hurried narration of events does not task the poetical faculties to a very great degree, nor need the feelings of the author's mind be wrought up to a high state of sensibility. With abstract ideas, the ballad writer has little or nothing to do. The bloody feuds of chiefs and nobles—the adventures of some errant knight or beauteous damsel, form the staple of his verse. The legends that exist in the language in which he writes, furnish him with ample materials. His imagination is not wholly inactive, but it does not soar to unexplored regions. Greater powers are undoubtedly required to compose a song like Burns's *Mary Morison* than to compose a ballad like *Chevy Chase*.

The ballads of *King Karna* and *Pralhaud Charitra* are both of Sanskrit origin, and highly celebrated throughout the length and breadth of Bengal. Many a young man, and woman too, have laughed and wept over them after the twentieth perusal. *Karna* was a king famed for his good qualities; every morning the needy flocked to his palace gate, and were fed and clad in a princely style. The gods were jealous of his virtues, and Krishna descended from Bycunt to make a trial of his charity. Assuming the shape of a blind old Brahmin, he begged of him to give him food and shelter. Karna took him by the hand, and promised him all that he desired. The Brahmin then made a request at which even the cannibals, into whose hands the Arabian sailor, *Sindbad*, is said to have fallen, would have shuddered. The only repast which would please him, was the flesh of Karna's only child, prepared and cooked by the hands of his parents. The king was in a dilemma; his promise to supply his guest with all that he wanted recurred forcibly to his mind. Slowly, and with down-cast looks he repaired to his queen, and told her all that had happened. Rather than have the stain of perjury and uncharitableness to one of the priestly class upon them, they both determined, like Abraham of old, but with misdirected faith, to overcome their natural affection and slay *Brisacatu*. The careless boy, whose heart nor sin nor sorrow had touched, was

summoned from the field, where he was playing, and sawed to pieces by Karna and his wife. When the repast was ready, the inhuman guest wished that his host and hostess, and some other person from the neighbourhood, should also partake of it, and commanded Karna to go in search of the third party. No sooner had his feet crossed the threshold, than he beheld at a distance *Bhisacatu*, and a few of his playmates, running toward him. With infinite joy and wonder he once more clasped his boy, carried him in his arms to the expiring queen, and fell at the feet of the disguised god.

The *Pralhaud Charitra* is a ballad on the destruction of Hirana Kashipu, the father of Pralhaud, and an *Asur* of mighty strength, by Krishna. Pralhaud had, at an early age, learnt to repeat the name of Krishna. The *Asur* considering his prowess and dignity insulted, punished him for this. But the boy was not to be dissuaded. The words, "Krishna, Krishna," were ever on his lips. Numerous were the trials and hardships which he had to endure, but his faith was strong and never swerved for a moment. He was dashed headlong from a high mountain, he was thrown into the raging sea, but rocks and waves alike spared him, and he was as sound as ever. At length Kashipu, tired out of all patience, asked him where his Krishna was. The child answered that he was everywhere, and that even within the crystal pillar on which the *Asur* then reclined, Krishna was present. With one stroke of his ponderous sword, the *Asur* broke the pillar into fragments. Instantly a monster, half man and half lion, made its appearance. Gradually dilating in size, it seized Kashipu and tore out his entrails with its claws.

Of the song-writers of Bengal, the most renowned are *Nidhu* and *Dasirathi Roy*. Their productions, although lively and clever, are by no means without fault. A *sameness* in the ideas is their principal defect. There is an endless jingle about heart-consuming woes, and women with beautiful eyes, and the love of the lotus for the day-god: the amorous feats of Krishna are the subjects of many of them. Similar to the *Hymeneos* of the ancient Greeks, the Bengalis have their bridal songs, which are sung in *Zenanas* on the occasion of a marriage. When the bridegroom, in most cases a boy of twelve or thirteen, decked with pearls, and with a glittering conical cap, stands in the middle of the yard or open space of the quadrangular building, accompanied by the bride, and surrounded by dark-haired damsels, the *Shankha* is sounded, and these songs are sung by professional songstresses. We wish we could give the reader translations of some of them, so that he might have an insight into the present state of native female society, but

they are nowhere to be found in writing. The following is the late Dr. Tytler's versified translation of a song very popular in the streets of Calcutta twenty years ago. It has allusion to the failure of Messrs. Palmer and Co., and to the opinions of Rammohun Roy :—

From Bengal land, the Hindoo faith must quickly now decay, man,
 Since Suttis, all, both great and small, are banished quite away, man,
 And Messrs. Palmer Compan, so flourishing and gay, man,
 Have lost their stores of bright gold-mohurs, and can no longer pay, man ;
 In all our town, there's nought but sights and raree-shows to see, man,
 But how shall I, or any tell, what sort of sights they be, man ;
 A Brahmin's son, brought up with all a Brahmin's holy rites, man,
 Has left his caste, and printed books of politics indites, man ;
 He's once beheld the holy Veils, and all their ancient stories,
 The heretic forsakes them all, to talk of Whigs and Tories ;
 His penances, his holy water, and his long bead-roll, man,
 He stops,—and stops the masses for his pious father's soul, man.

While on this subject, we are compelled to admit the truth of a charge often urged against the Bengali poets. All their writings, and more especially their *panchalis* or songs, are interlarded with thoughts and expressions grossly indecent. The seclusion of women from society is not, as some have supposed, the only cause of this turpitude. Sanskrit authors, living at a time when in India women mixed freely with men, and the wits of the Restoration, from Dryden down to Durdley, are open to the same objection. The Plain-Dealer and the Country Wife are of a more immoral tendency than even Bydya Sunder. They were written to please men, who were determined to avenge themselves for the enforced morality of the protectorate. Whatever, therefore, outraged the feelings of the puritan, to them yielded delight ; whatever the one avoided with the utmost scrupulosity, the others were the most forward to join in. The male characters in Wycherly's plays are not libertines merely, but *in-human* libertines : the women are not merely without modesty, but are devoid of every gentle and virtuous quality. The blots in the poetical literature of Bengal are more properly ascribable to the *religion* and *moral training* of its inhabitants, than to the seclusion of women from society. Let these be as they should be, and all that is bad shall soon be consigned to oblivion, or no more be read. Let these be as they should be, and a better race of authors shall adorn its annals. Let these be as they should be, and the rights and privileges of the Hindu lady shall be no longer denied her. Let these be as they should be, and the dying shall no more be exposed by his nearest relatives to the inclemencies of an ever-varying sky. Let these be as they should be, and horrible atrocities shall cease to be perpetrated, and invidious distinctions shall be abolished, and all shall live in brotherhood and love.

We have all along spoken of the Bengali poets in the spirit of kindly criticism. We have endeavoured, as much as we could, to palliate their faults, and have been lavish of praise on their beauties; but now that we have finished our notice of them, we must make the admission, that compared with the poets of Britain, and even with the Sanskrit poets, they sink into utter insignificance. Valmiki and Vyasa and Kalidas have no compeers among the authors reviewed; far less have Milton and Shakspeare. The poets of Britain are indeed a glorious band, and their productions are wonderfully varied. The profound simplicity of Chaucer, the luxuriance of Spenser, "immortal child in poetry's most poetic solitudes," the truth and depth of Shakspeare, the sublimity of Milton, the dreaminess of Coleridge, the gorgeous mysticism of Shelley, the rich coloring of Keats, the unaffected devoutness of Cowper, the deep feeling of the Ayrshire ploughman, the grandeur of him who sung of Thalaba, "the wild and wondrous song," the vigour and freshness of Thomson, the polish of Campbell, the gaiety and sparkle of Moore, and the philosophic thoughtfulness of Wordsworth, are unequalled in their several ways. Nor can the ballads of King *Karna* and *Prathand Charitra* bear any comparison with the old English ballads of Chevy Chase, Sir Cauline, and Childe Waters.

Meanwhile we have strong hopes of better days for Bengali poetry and Bengali literature generally, as well as for the people of Bengal. Already have issued, under the patronage of the Council of Education, works in the Vernacular tongue, which, whatever may be their defects, have a laudable object in view; and under that of the Vernacular Literature Committee, an illustrated Penny Magazine for the diffusion of useful knowledge among all classes of native society. These and like undertakings will materially help to develop the latent capabilities of the Bengali language. They will accelerate the approach of the wished-for time, when the Bengalis, instead of being an idolatrous, priest-ridden and semi-barbarous race, shall rank high in the scale of civilization. And this time is not distant. The great and glorious consummation is at hand. Glimpses of the promised land, the land of Beulah, the land flowing with milk and honey, are clearly discernible, and our joy is similar to that of the thirsty stag in a trackless desert, so often described by Bengali poets, at the far off semblance of refreshing waters. Ours, however, is no transient delusion,—no unsubstantial show. Ere long the prospect before us shall be vividly defined, the uplands and hills shall "wear like a garment, the glory of the morning;" the clouds shall disperse and vanish from the firmament, and the sun shall shine *until it is perfect day*.

- ART. II.—1. *The Homœopathic Times, or Review of British and Foreign Medical Literature and Science.* 1850-1851. London.
2. *A Treatise on the Principles and Practice of Homœopathy*, by Francis Black, M. D.
3. *The British Journal of Homœopathy.*
4. *Elements of General Pathology*, by the late John Fletcher, M. D. Edited by J. J. Drysdale, M. D., and J. R. Russell, M. D.
5. *Hahnemann's Novum Organum.* Translated by Dr. Dudgeon.
6. *Recherches cliniques sur le traitement de la Pneumonie et du Choléra, suivant la méthode de Hahnemann, précédée d'une introduction sur l'abus de la statistique en médecine, par le Docteur J. P. Tessier, Médecin de l'Hôpital Ste. Marguerite. (Hôtel Dieu amerc.)* 8vo. 1850. Baillière.
7. *Health, Disease and Homœopathic Treatment, rationally considered.* By J. Stuart Sutherland, M. D., late of the H. E. I. C. Medical Service.
8. *An Inquiry into the Homœopathic Practice of Medicine.* By William Henderson, M. D., Professor of Medicine and General Pathology, and lately one of the Professors of Clinical Medicine, in the University of Edinburgh.
9. *Introduction to the Study of Homœopathy.* Edited by Dr. Drysdale and Dr. Rutherford Russell.

THERE are few persons in England, America, or on the continent of Europe, who will be disposed to question the assertion, that the science of Homœopathy is now a *great fact*—that it has assumed a position, and achieved a success, which call upon all minds of intelligence to investigate its principles, and determine the propriety of its claim to the discovery of a new law, which would overturn the whole of the present practice of medicine, and introduce in its place a system comparatively certain in its results, and successful, safe, and pleasant beyond all former experience. In India, however, this system is still comparatively unknown, and though we imagine few mails now arrive without bringing their quota of votaries to the new art, the popular opinion upon the subject is still so vague, that we propose to draw up a sketch, from the numerous publications at the head of this article, of its principal features and progress in various parts of the world; our pen speeded, our hearts lightened on the way, by that firm faith in this breaking forth of a new era in the noble art of medicine, which distinguishes

all those who have given their thoughts to the study, or themselves to the treatment, of Homœopathy.

In Calcutta the labours of an educated homœopathic practitioner will have placed the subject before many of our readers in the most favourable point of view, that of successful practice; but in the Mofussil, we fear, few persons have any notion of the system, but as one of charlatanism and quackery, which has imposed upon the credulous, and which will soon die the death of all imposture, and be heard of no more. Such will be surprised to hear that its founder, Samuel Hahnemann, was an educated physician of extraordinary ability, sagacity, patience, integrity, and learning; a man of genius, that gathered around him troops of friends, who regarded him with the veneration due to a Christian sage, and whose doctrines have been espoused and vindicated by some of the first intellects of the age.

But, perhaps, we cannot begin our observations better than by a brief notice of the life and character of the celebrated reformer, who carried on so brave a crusade against those dark pills and potions, whose memory still carries terror to our emancipated spirit.

Samuel Christian Frederick Hahnemann was born of humble parents at Meissen, in Saxony, on the 10th of April, 1755. Little is known of his early education at the public school of his native town, excepting that he had made such progress in the learned languages, that his master entrusted him with the tuition of the junior class in Greek.

At twenty years of age, he entered himself as a student of the university of Leipsic, his pocket scantily furnished with twenty dollars; but he possessed that which no money can buy, an indomitable will, an untiring perseverance, and a fixed resolve to do his duty; and that he was no idler, either in his literary, scientific, or medical studies, his copious; erudite, and accurate style, his success in chemistry, and his accurate descriptions of disease, sufficiently testify.

From Leipsic he went to Vienna, where he attended the hospitals, and so won the confidence of the profession, as to have a portion of the hospital entrusted to his entire care. At the university of Erlangen in 1799, he obtained the degree of M. D., and was shortly afterwards appointed district physician at Gommeren, near Magdeburg, an appointment that ensured him a certain amount of practice and some little emolument.

Here he practised for some time with more than ordinary success, obtaining for himself an honourable reputation, both for integrity and skill. But his own mind was not satisfied; keenly

• alive to the responsibilities of his situation, the practice of medicine presented to his thoughtful temper many glaring inconsistencies, and the question pressed hard upon him—How is it possible with conscientious fidelity to discharge my trust? Is there no great principle, no *law* by which I may guide my course? In vain did he seek this law, either in the theories or practice of the most eminent physicians, and at last, thoroughly disheartened, he gave up his practice, emolument, every thing, though at this time a married man and a father, and retired into penury and obscurity, away from a profession which he considered unequal to the task demanded of it.

These are his own words to the illustrious Hufeland, “It was agony to me to walk always in darkness, to prescribe, according to such or such a hypothesis concerning disease, substances which owe their place in the *materia medica* to an arbitrary decision. I could not treat conscientiously the unknown morbid conditions of my suffering brethren, by these unknown medicines, which being very active substances, way (unless applied with a rigorous exactness, which the physician cannot exercise, because their peculiar effects have not yet been examined) so easily occasion death, or produce new affections and chronic maladies, often more difficult to remove than the original disease. That I might no longer incur the risk of doing any injury, I engaged exclusively in chemistry and literary occupations.”

Hahnemann's skill in chemistry was remarkable, and some of the preparations and tests he discovered, still retain his name. But though he had given up the practice of his profession, he had by no means retired to idleness: and the following account is given by one of his disciples, of the extent of his studies and pursuit after knowledge:—“He had been a traveller in many ages, in many countries, in painful study, in watchings, in vigils; to him all medical literature was tributary, the fragmentary medical lore of the older Ind, of mysterious Egypt, of marvellous Arabia, the learning of Greece and Rome, the Babylonish dialects of modern times, the researches of alchemy, the growth of chemistry, the reveries of the poet, the recorded facts of natural history, in a word, whatever was needful to constitute the reformer of medicine, was under his sway. He had sifted all medical theories; all of medical science that deserved the name he had digested; all history that referred to his art, from the earliest record of our race to his own time, he had travelled through. He harmonised all experiments that had been made before and during his time, on the subject of defending, ameliorating, and prolong-

‘ing human life. He proved the depths of the vast sea, and explored the shallows that lay on the surface of what was called medicine, and, like a true interpreter, cautiously, and yet firmly, he declared the Delphian knowledge that was given him. Yet such was the noble simplicity of the man, that while he was the teacher for all time, the humblest who approached him at once discovered that he was their modest fellow-student and co-labourer.” After reading the above tribute to Hahnemann and his studies, we feel inclined to echo Coleridge’s exclamation of, “Hahnemann was a fine fellow!” But we must hasten on to that discovery of the true law of healing, which restored him to the temple of Esculapius, and which has since rendered his name so famous.

While translating the *Materia Medica* of Cullen, he was struck by the fact, that cinchona, when taken by a healthy person, produces symptoms analogous to those of intermittent fever; he tried the bark upon himself when in health, and found that the statement was correct. The idea now occurred to him, that the power of this drug in curing fever and ague might be in its power of producing a similar disease. He repeated his experiments, made many trials of various drugs upon himself and others; each new trial confirmed his opinion; and in 1790, he was satisfied that the long, the earnestly sought *law of healing* was in his grasp, and that the true cure for disease was to be found in the application of those remedies, which would cause a like malady in persons in health. He expressed this by the terms, “*similia similibus curentur*”—“let likes be treated by likes,” or “like cures like.”

Yet, though convinced himself of the discovery of a new and important truth, and one for which he had so long thirsted, nothing can mark more significantly the patient, practical character of the man, than the fact, that for *six years* he carefully and diligently pursued his researches. He discovered, in the records of ancient and modern medicine, that this principle was constantly shown in the operation of medicines designated as specifics; several eminent authorities he found had obscurely alluded to it, and at last he gave it to the world in *Hufeland’s Journal*, 1796, under the title of “An attempt to find a new principle for the discovery of the healing power of medicine.”

And here we will pause a moment to call the attention of our readers to the circumstance, that Hahnemann’s discovery was not the mere theory of a chamber philosopher indulging in idle reveries, but a plain induction from facts and experiments, arrived at by a practical chemist and physician of great ability, after a series of trials covering many years of his life,

and one therefore, however new or startling, against which no arguments can hold weight, unless they previously overturn the scientific facts upon which it is grounded.

Hahnemann's next step was to ascertain diligently the effects of various drugs upon the healthy frame, and for this purpose he conducted a course of experiments upon himself and friends—who willingly aided him in enduring patiently the annoyance of a rigid regimen, and the severe suffering produced by the medicines; and after thus labouring in the cause of truth for fifteen years, he published, in 1805, his "*Fragmenta de viribus medicamentorum positivis.*"

For the next five years he was engaged in preparing his "*Organon of the Healing Art,*" which he published in 1810, being the result of twenty years' observation, containing a full explanation of the homœopathic mode of practice; and in 1811 he returned to Leipsic, where he publicly practised, according to the new law which he had promulgated, and where he met with the most brilliant and unexampled success. At this time he commenced the publication of his "*Materia Medica Pura,*" six volumes of which appeared in succession. But the hostility of the profession would allow him no repose; their jealousy was aroused by his success, and this instigated the apothecaries to carry into execution an obsolete law forbidding the physician to prepare and dispense his own medicines; this forced him to abandon Leipsic and his lucrative practice, and settle at Colthen, where he was kindly received by Duke Ferdinand, who honored him with the title of Councillor of State. Here he published his work on "chronic diseases," and remained for several years, finding it to be a haven of repose after the stormy life which he had led at Leipsic, where he had been subjected to the most contemptible indignities, and most unrelenting persecution from his medical brethren, whose reception of him was thus characterised by the celebrated Richter,—"*Hahnemann, this rare double head of learning and philosophy, whose system must drag to ruin the vulgar recipe-heads, although at present it is but little known, and more scoffed at than welcomed.*"

In 1835 Hahnemann married his second wife, and with her removed to Paris, where he practised to the last, still toiling, still learning with all the freshness and vigour of youth; his affectionate spirit soothed by the love of numerous and devoted friends, his devotion to his art gratified by the extension of his system throughout Europe and the greater part of America. With heart unchilled, intellect unclouded, his spirit left this mortal life in 1844, in his 89th year. In figure Hahnemann was tall and of a noble and commanding presence; the head and fore-

head finely formed; his manner of living was very simple, and he seems to have been guided in his life by a most reverent spirit of obedience to his Creator. He was in the habit of daily seeking the blessing of the Most High on the selection and the use of his medicines, and there is something nobly characteristic in some of the last words recorded from his death-bed. When some of his disciples recalled, in terms of praise, the great work he had achieved during his life, and the fame he had earned in so many countries, he exclaimed—"Why should I have been thus distinguished; each of us should here attend to the duties which God has imposed upon him. Although men may distinguish a greater and a less, yet no one has any merit. God owes nothing to me, I owe all to Him."

Such was Samuel Hahnemann. His history is not that of the statesman wielding the power of empires, of the warrior leading his troops to conquest, but that of the patient large-minded, or, as Richter has it, "double-headed philosopher," one of those men given at long intervals to benefit mankind, whose genius can grasp new truths, whose patient experience can prove them to all capable of receiving them, and whose firm indomitable spirit can support them in the face of all opposition, or of personal reproach and persecution.

We will now return to the subject of Homœopathy itself, entering more particularly into its principles and practice, and endeavour to answer the question so constantly sounding in our ears,—“What is Homœopathy?” “It is emphatically a system of specifics, its distinguishing characteristic being, that every individual disease ought to be combated by therapeutic agents, having a distinct individual property, bearing directly upon the morbid action of the disease.” In this principle, embodied in the popular expression of “Like cures like,” we have the foundation-stone of the system, though it is also accompanied by three corollaries, which we believe all homœopaths consider as indispensable to a true and successful practice of the new method.

The 1st, is a necessary consequence of the original law, and demands a close and searching investigation of the properties of each individual medicine, ascertained by numerous and repeated experiments upon the healthy human frame.

2nd. That each medicine shall be administered singly.

And 3rdly, that the quantity administered shall be the very smallest compatible with the restoration of the patient.

On this last point, both as regards the particular preparation of the medicine, and the actual quantity administered to the patient, much diversity of opinion exists, some

practitioners preferring the use of "mother tinctures," others lauding their success from the exclusive employment of infinitesimals of the 30th and other high dilutions, yet all agreeing upon the above law, as regulated by their individual experience, and all employing drugs in portions, which are infinitesimal, as compared with those in use among their predecessors and allopathic* contemporaries.

We can now imagine those of our readers, who have come to the discussion of the subject with unbiassed minds, but who have hitherto heard of Homœopathy as something so inconceivably absurd as to be capable of imposing only upon the simple, exclaiming in some surprise—Is this Homœopathy? Surely there is something highly scientific in a system, which thus requires a physician to adapt his remedy so exactly to the disease of his patient, and in choosing it under all circumstances according to a certain determinate law.

Must not such a profession require a patient study of medicine, and of disease, superior to that now required of the ordinary practitioner? Must not much skill be needed to group leading symptoms, where all strongly resemble each other, to separate the accidental from the constitutional, and to catch those higher characteristic features, which render the prescription for one individual totally useless to another, though to the unpractised eye each case may show no difference? While he may ask again—Why should not the medical professor, as in all other sciences, act according to some established principle? Do not all thoughtful men desire this? Would not both science and mankind gain greatly by such a discovery? We think so, and fearlessly challenge the approbation of every wise man for the various points of homœopathic practice, beginning with that which demands that the powers and properties of each medicine be determined by the most accurate and repeated experiments. The carpenter knows his tools, the dyer his colours, and the homœopathic physician,—relieved from the reproach of D'Alembert, that, "the doctor being truly a blind man, armed with a club, as chance directs his blow, will be certain of annihilating either nature or the disease,"—knows what he is using, and can give a precise reason for the application of every drug in his possession. On this point, even his professional opponents may owe his publications some gratitude. After a second or third large dose of calomel, they may now also determine, with some precision, how much suffering in the patient may be

* A term invented to describe the usual medical system, as distinguished from the homœopathic; and derived, we suppose, from *ἄλλος*, *other* or *opposite*, as the name of the new system is derived from *ὅμοιος*, *like* or *similar*.—Ed.

due to the original disease, how much to the remedy, and the balance accurately struck may not be without its benefit to both parties. Hahnemann's definition of medicines is that "they afford no nourishment, they are preternatural irritations, solely destined to modify the amount of bodily health, to injure the vitality and functions of the organs, to produce disagreeable sensations, in a word to make the healthy sick."*.*.*

"Not unlike in this respect to the specific miasmata of disease in small-pox, measles, the venom of serpents, &c. ; each simple medicine creates its own special disease, a series of determinate symptoms, which no other medicine in the world can exactly produce."

Is not that a merciful system, which thus insists upon the trial of the caustic drugs, the burning oil, the fearful purge, the irritating stimulant, the heavy-eyed narcotic, not upon the lacerated frame and tender nerves, and morbid sensations of the already suffering patient, but upon the comparatively impartial test of the healthy body and easy mind of one, who may thus readily detect the power and effects of the foreign substances upon which he is experimenting?

For the simple administration of single medicines, we must also challenge approbation, holding heartily with Bacon that "there has been hitherto a great deficiency in the recipes of propriety respecting the particular cures of diseases; for as to the confections of sale, which are in the shops, they are for readiness, and not for propriety, for they are upon general intentions of purging, opening, comforting, altering, and not much appropriate to particular diseases." But upon this point we cannot do better than let Hahnemann speak for himself, and with tolerable certainty that his arguments may meet with a reply, but with no answer:—

"Is it wise," he asks, "to mix many substances in one recipe? Can we, by so doing, ever raise medicine to certainty? Can we tell which of the substances we have employed has effected the cure, which the aggravation? Can we know, in a similar case, what medicine to avoid, what to select?"

"Of all the problems in physics, the ascertainment of a resultant of various forces is the most difficult to solve, and yet we can measure with accuracy the individual composing forces. In vital dynamics we cannot gauge a single simple force, and yet we dare to guess at the result of an exceedingly complex combination. Would it not puzzle any one to predict the position which six billiard balls, flung, with the eyes shut, upon the table, would ultimately assume?—and yet your practitioner flings into the human system his half-dozen

‘ ingredients, and professes to know their exact result upon the
‘ sensitive frame. He who frames the prescription, prescribes
‘ to each ingredient the part which it is to play in the human
‘ body. This will serve as basis, that as adjuvant; a third as
‘ corrigens; a fourth as excipients! In virtue of my power, I
‘ forbid all these ingredients to wander from the post assigned
‘ them. I wish that the corrective be not deficient in covering
‘ the faults of the base or the adjuvant, but I expressly forbid
‘ it to leave the boundaries which are traced for it, or to pre-
‘ tend to enact itself a part contrary to that of this base. As
‘ to the adjuvant, thou shalt be the mentor of my base, thou
‘ shalt assist it in its painful task, but recollect well that thou
‘ art only bound to sustain it; go not, I advise thee, to per-
‘ form any other duty, or act contrary to it. Have not the
‘ audacity to undertake some expedition upon thine own ac-
‘ count, or to counter-mine the intentions of my base; although
‘ thou art another thing, thou must still act in concert with
‘ her, for I command thee. To all I confide the conduct
‘ of a most important affair; expel from the blood what you
‘ discover to be impure, without touching what you find to
‘ be good; alter what you find to be abnormal, modify
‘ what seems to you unhealthy. You have to diminish
‘ the irritability of the muscular fibre, to calm the ex-
‘ cessive sensibility of the nerves, to procure sleep and
‘ repose. See you these convulsions of the arm, these spasms
‘ of the neck of the bladder, I wish that you appease them;
‘ see you that man a prey to jaundice, I command you to
‘ bleach his face and deobstruate his biliary ducts, no matter
‘ whether it is spasm or a mechanical obstacle that renders
‘ them impermeable. See thou this patient attacked with
‘ putrid fever? Dear base saltpetre, I pray thee hasten to
‘ avert the putrefaction. Excuse not thyself by saying that
‘ thou art always unfortunate in thy expeditions, for I will
‘ give thee as adjuvant sulphuric acid, which will aid thee in
‘ all that thou wilt undertake, although these fools of chemists
‘ would make us believe that you cannot be found in company
‘ without ceasing to be what you are, without being changed
‘ into nitrate and sulphate of potash, as if that could take
‘ place without the consent of him who framed the prescrip-
‘ tion. Dear base opium, I have an obstinate and painful
‘ cough, which I reserve for thee to attack. I confide to thee
‘ this task, to thee to whom the asclepiades have granted the duty
‘ of relieving spasms and pain, however difficult they may be,
‘ as the seven planets have received the order in the secular
‘ calendar to rule such or such part of our body. I have,

‘ however, heard that sometimes thou bindest the belly.’ In short that this phantasy may not seize thee now, I associate with thee such and such a laxative drug; it is for thee to watch that this latter does not destroy thy action. It has also been whispered that heat of skin and perspirations are caused by thee. If it is so, I give thee camphor as corrective, to control thy conduct. Some one has lately pretended that you lost your properties by marching side by side. But we cannot suffer this. Each of you ought to fill the office which has been assigned you by the constitutional materia medica. But they still tell me that you hurt the stomach; but to correct this inconvenience, I will order with thee several stomachics, and I command the patient to drink a cup of coffee, which, according to the writings of our schools, aids digestion, for I have no confidence in these innovators, who say, on the contrary, that it impairs it. As a last advice, thou wilt take care that the stomach be not weakened, for to this end art thou base. And thus it is that each ingredient of a prescription receives its part, as if it were a being endowed with consciousness and liberty. These four symptoms and more ought to be combated by as many different remedies. Imagine then, Arcesilas, how many drugs must be accumulated, *secundum artis leges*, in order to direct the attack at once upon all points. Tendency to vomit requires one thing, diarrhœa another, fever and nocturnal sweats a third; besides, the poor patient is so feeble, that he needs much a stimulant, or even several, in order that what cannot be done with one may be effected by the other. But what should happen, if all these symptoms depended upon the same cause, as is almost always the case, and if there existed a drug sufficient for all these symptoms. Ah! that would be a different thing. But it would be tedious for us to make researches of this kind; we find it more convenient to introduce into the formula something which corresponds with each indication, and acting thus we obey all the commands of the school. But science, but the precious life of man!

“No man can serve two masters at once. But do you conscientiously believe that your mixture goes to produce that which you attribute to each ingredient, as if the drugs which compose it ought to exercise no influence, no action, the one upon the other. Do you not see that two dynamic agents can never, when united, produce what they would do separate? That from them arises an intermediate effect, which previously we could not calculate upon. Learn, then, that three, or even four substances mixed together do not produce

‘ what you would expect were they given singly, at different times, and that they determine an intermediate effect, whether you see it or not. In such cases the order of battle which you assign to each ingredient absolutely serves for nothing. Nature obeys eternal laws without asking you if she ought. She loves simplicity, and does much with a single remedy, whilst you do so little with so many. Imitate then nature. To prescribe compound prescriptions is the height of empiricism. The more complicated our recipes, the darker will it be in medicine. To give the *right*, not the many *mixed*, is the stroke of art.”

And now we come to the third point, the great stumbling block in the path of his opponents, the *smallness of Hahnemann's doses*, and we do so fearlessly, demanding for this novelty the same approbation which we have claimed for the other parts of his system. Upon what grounds? Upon the very strongest and surest that can be set forth as the foundation of any new theory—those of direct experiment. When he first commenced the practice of the homœopathic system, Hahnemann administered his medicines in doses nearly as large as those in ordinary use; but his accurate knowledge of the remedies he was using soon showed him that they occasioned aggravations, and new pains and complicated symptoms, which added to the sufferings and impeded the cure of his patients. And he gradually, and by the most patient attention and experiment, reduced the amount of his doses, until he found, that in many cases, and generally in exact proportion to the fitness of the remedy, the very smallest quantities were sufficient to effect a cure. His practice, in this respect, varied according to the age, sex, or strength of the patient. Some of his last cures were attained by merely smelling the appropriate medicine, while in other cases he would give at once a whole drop of the “mother tincture.” How drugs can act upon disease in quantities so inconceivable to all previous habits of thought, it is hard to say; but that they do act in this way, is a fact ascertained by direct experiment, in the first instance, by Hahnemann, and since, by the whole body of his disciples, amounting in America alone to 1,500 educated medical practitioners. To say that that is not possible, which every day's observation demonstrates to be an assured scientific fact, is mere assertion, of no value against positive demonstrative experience; while, to refuse to employ these medicines until we know how they act, as Hahnemann justly observes, would be like a man's refusing to light his fire until he knew why his striking together the flint and steel should generate a new substance, fire, whose momentary

contact should yet suffice to melt and carry away with it small particles of the hard metal.

Many theories have been broached as to the action of small doses. They are generally supposed to influence the vital powers directly through the nerves, but into such discussions we do not presume to enter; they form the subject of pure philosophical investigation, and the truth may, or may not, reward enquiry. Our province lies only with those parts of the system which admit of ordinary tests, and which any one of fair ability and of honest, patient temper may ascertain for himself.

We must not, however, forget to remind our readers that homœopathic drugs are not administered in their raw state, but after the most careful preparation; and it was to the new powers communicated to them by shaking and trituration that Hahnemann attributed great part of their curative success, considering this to be among the greatest of his discoveries. "He found that various substances, insoluble in their crude state, became, after trituration, capable of solution either in water or spirits of wine. The dark liquor obtained from the sepia is soluble, in its primitive condition, only in water, but the homœopathic process makes it soluble in spirits of wine also. Magnesia, marble, and other calcareous substances, after undergoing this process, become perfectly soluble, though they will not thoroughly combine with either water or spirits of wine before it.

"Hahnemann announces himself as the first observer of these chemical facts, but still more emphatically, as the first who has detected that great increase of power in medicines through rubbing or shaking, to which we have already alluded. Accordingly it is upon the augmented force of the medicines, however reduced in bulk, which results from his mode of preparing them, that Hahnemann seems inclined to rest his explanation of the efficacy of infinitesimal doses.

"The clown, who lights his pipe with flint and steel, little thinks of the surprising power which his operation has developed; mere rubbing will draw out the latent caloric, for Count Rumford found that chambers might be heated by the simple motion of metal plates rubbed rapidly together. Horn, bone, ivory, and some other substances, though inodorous when left alone, emit a strong smell when subjected to friction."

For a full account of the various methods employed in preparing homœopathic medicines, we refer our readers to Dr. Black's interesting sketch of the "principles and practice of

- Homœopathy." We shall merely observe that the principal end to be obtained is the perfect solution and division of the substances, and for this purpose, water, alcohol, sugar of milk, and in some cases æther, are employed. "The water must be perfectly pure and distilled, the vessels used perfectly clean, the mortars should be of porcelain, never of metal, the spatulas of bone, and well scraped every time they are used. Great care must be taken that the substances be perfectly genuine; plants should, if possible, be procured green, or if dried, never in powder, and the ordinary tinctures of drugs are never to be employed. Tinctures of all indigenous plants are to be procured by expressing the juice, and adding to this an equal quantity of pure alcohol. After standing a few days, the clear fluid is to be carefully decanted, and preserved for use in well stoppered bottles. This is what is called the "mother tincture." All mineral and animal substances, and exotic vegetable substances, are best prepared by trituration with sugar of milk. The future attenuations are prepared in such a manner, that the first contains one grain of medicine, or one drop of the mother tincture to be attenuated, mixed with one hundred grains of sugar of milk, or a hundred drops of alcohol, and then shaking or triturating for a due time; the second is procured by adding the hundredth part of the first to four hundred new parts of the vehicle, submitting it to the same process. The third in submitting to the same process, the hundredth part of the second, and so on to the thirtieth."

Another great contribution to medical science, from the genius of Hahnemann, was his work upon chronic diseases, which, according to him, owe their origin to three miasms,—psora, syphilis, and sycosis. After twelve years of diligent research, he was led to believe that psora was the source of most chronic complaints. He found that chronic diseases, treated with his best skill, "frequently re-appeared after seeming cured, that they always appeared under a form more or less modified, and with new symptoms, and each year with a perceptible increase in their intensity. From this he concluded that we have in sight only a portion of the deeply seated primitive evil, the vast extent of which is shown by new symptoms being developed from time to time, and that we ought to know all the accidents and symptoms produced by this primary unseen cause, in order to seek a homœopathic remedy." His theory was confirmed by observing that this class of disease never yielded to the most healthy diet or the most regular life. He next observed that this difficulty of treating certain affections

apparently occurred in patients who had formerly had scabies, and who traced their illness from that period, or in those in whom, though forgotten by themselves, slight traces of the eruption could be found. He says, "These circumstances, joined to the fact established by numerous observations of medical writers, and sometimes by my own experience, that the suppression of a psoric* eruption had been immediately followed in patients otherwise healthy by similar or analogous symptoms, left in my mind no doubt as to the internal evil which I had to combat."

His next care was to discover anti-psoric remedies, and attentive observation of their curative effect confirmed him more than ever in the conviction that, to the driving-in of psoric eruptions was to be attributed the origin of most chronic maladies. "It persuaded me that not only the greater part of the innumerable skin-diseases, distinguished and denominated so minutely by Willan, but also the pseudo-organizations, from the wart upon the finger to the enlargement of bones and deviations of the vertebral column to many other softening and distortions of bones in infancy and adult age; that the frequent epistaxis, the congestions of the hemorrhoidal veins, hemoptysis, hematemesis, and hematuria, amenorrhœa, menorrhagia, habitual nocturnal sweats, dryness of the skin, habitual diarrhœa, obstinate constipation, chronic erratic pains, convulsions appearing during many consecutive years, in a word, the thousand chronic affections to which pathology assigns different names, are only, with few exceptions, the off-sets of a polymorphous psora, the ramifications of a single, immense, fundamental disease."

From numerous writers Hahnemann collected a large number of cases, showing how frequently disease was caused by the repulsion of psoric eruptions by external applications. "With patient industry he tracked the unseen unnoticed taint to its ancient forms, marked it in the chronic diseases of the modern, and finally concluded that its original type was to be found in the leprosy of the Old Testament, and in that of the Arabians, and in that once prevalent malady for which Lazar houses were erected in almost every town and city of Christendom."

As may be readily supposed, the discoveries and experiments of Hahnemann upon this subject, have led to improvements in medical science almost equal in value to the original law propounded by him. The homœopathic physician thinks it mad-

* Psora is a general name for skin disease. *

ness to drive in or repel those external manifestations, by means of which nature has probably saved a vital organ, or at least given warning of a subtle enemy, but treats them with appropriate remedies. Under his care the tender infant is no longer poisoned for life by the driving-in of a teething eruption; he hails the unsightly sore as a friendly notice of threatened evil, and with gentle hand combats the lurking taint within. But Homœopathy does more than this, it boldly meets the hereditary disease, which, in consumption, scrofula, or other fearful maladies, desolates our hearths and strikes down our children with premature decay. Listen to the testimony of Dr. James Chapman, so well known as an allopathic practitioner in the neighbourhood of Liverpool:—"We have repeatedly seen the children of unhealthy parents born comparatively healthy, when those parents have been put on the anti-psoric treatment. We have known families, where child after child has died in the first two or three years of life, in which, after the parents had been treated homœopathically, healthier children, with the promise of long life, have been born." This is but the testimony of one convert to the new system, but all homœopathists will confirm such statements, and will tell you of cases wherein the disease, after resisting the most appropriate remedies, has yielded like magic to the exhibition of a well chosen anti-psoric.

Having given in the preceding pages a slight sketch of the general principles and high aims of Hahnemann's system, we now propose to look over in detail a few of those points in which we consider the new method of cure to be so infinitely superior to the old one. The first place must be given to its great comparative success; for to this test, of course, must the value of all improvements be eventually referred.

"If its method of cure could be shown to be only equal to that of its opponents, it would deserve a preference for its safety and pleasantness; but when we can show that it is not only safer and surer, but that mortality, even in the fiercest and most intractable diseases, has been greatly diminished by its influence, surely every sane and unprejudiced person must admit that a fair case has been made out for the establishment of homœopathic hospitals."

The editor of the *Homœopathic Times* gives the proportion of deaths to the number of cases treated in allopathic hospitals and infirmaries, as from nine to ten per cent; in homœopathic institutions as from four to five per cent., leaving a balance of five per cent. in favour of Homœopathy. The mean duration of treatment of patients in allopathic hospitals and infirmaries as from twenty-eight to twenty-nine

days; in homœopathic institutions from twenty to twenty-one days, giving an average time of eight days less with homœopathic than with allopathic treatment. He says, "These results have not been obtained by the invidious selection of particular hospitals, but from the summary of the reports which have been published. They have been furnished by the allopathic hospitals of Berlin, Vienna, Leipsic, Dresden, and many other German hospitals; the provincial infirmaries of France, as those of Montpellier, Lyons, &c., and the hospitals of Paris. In these kingdoms, the hospitals of St. Thomas and St. George in London, and the Royal Infirmary of Edinburgh, have furnished data. The homœopathic institutions, whose reports have been consulted, are those of Leipsic, Vienna, Munich, Breig in Silesia, and two hospitals in Hungary."

In a commission of enquiry appointed by Duke William of Brunswick, the books of both allopathic and of homœopathic practitioners were examined with the view of discovering the respective proportions between cases treated and deaths. The highest homœopathic proportion was three in the hundred, the lowest less than one; whilst the allopathic proportion ranged from eight to ten in the hundred. When it is known that the practitioners of Brunswick are obliged, under pain of heavy penalties, to keep a faithful register of cases treated and deaths occurring, and that the enquiry extended in the case of one of the homœopathists over ten years, and in the case of another over four, statistical information of this kind must be allowed to have great weight.

Dr. Black gives various statistical reports from French and German published statements, a comparative account of the treatment of a French regiment of Hussars, with the results during several years, and the following is his comparative view of the results of both systems in various acute diseases:—

Name of Disease.	Allopathic Treat.		Homœopathic Treat.			
	cas.	Deaths per cent.	No cases.	No deaths.	Deaths per cent.	
<i>Inflammation of the substance of the Lungs,</i>						
Pneumonia.....	362	38	10.5	176	14	8.0
<i>Inflammation in the Peritonæum—</i>						
Peritonitis	34	11	32.3	58	4	6.9
Erysipelas	93	8	8.6	122	2	1.6
<i>Inflammation of the Liver—</i>						
Hepatitis		14	14.0	12	0	0.
<i>Small Pox—</i>						
Variola	159	53	33.3	54	10	18.5
<i>Water in the Head.</i>						
Hydrocephalus	70	63	90.0	7	4	57.1

- Dr. Oryanne, in the *Homœopathic Times*, gives elaborate calculations and observations upon pneumonia, from the published statements of Skoda and others, and of various public institutions; and after a careful analysis of respective ages, &c., he gives one death in nineteen as the result of homœopathic treatment, and one death in seven cases under Allopathy.

In the treatment of cholera, that fearful malady, which has so long set at nought the art of the physician, the statistics of Homœopathy show a great superiority of success. The number of deaths has been reckoned at sixteen per cent., while the mortality under allopathic treatment has been counted at fifty per cent.

Dr. Mabit was created, by the French King, Knight of the Legion of Honour, in 1836, for his successful homœopathic treatment of Asiatic cholera at Bourdeaux, and for his eminent success in a homœopathic hospital, which he had established in that town; he has collected, from authentic sources, the results of the allopathic and homœopathic treatment of cholera. In his table he gives the comparative trial of each town or country separately, and also the period at which the cholera raged. The following are the results:—

<i>Treated allopathically.</i>	<i>Cured.</i>	<i>Died.</i>
4,05,027	2,54,788	2,40,239

Giving 49 as the per-centage of deaths.

<i>Treated homœopathically in the same districts.</i>	<i>Cured</i>	<i>Died.</i>
2,239	2,069	170

Giving 7½ as the per-centage of deaths.

The following results of the homœopathic treatment of cholera in N. W. Prussia, we extract from the *Prussian State Gazette*, No. 316, November 14, 1831. The report is drawn up by Dr. Sieder, a Stadt physician. Cured by homœopathic treatment, eighty-six out of 109, or about 79 per cent. Ditto by Allopathy, sixty out of 199, or 30 per cent. Ditto by nature, without the aid of physic, sixteen out of forty-nine, or nearly 33 per cent.

The cholera attacked the territory of Raab in Hungary with great violence. Dr. Bakody undertook the homœopathic treatment of cholera patients, and his official reports were placed among the public archives by the imperial health commissioner, Count Frany Ferraris. The proportion, taken from these reports, is for allopathic treatment five deaths for seven recoveries; for homœopathic treatment, two deaths for forty-nine recoveries. But our readers will cry out '*jam satis*;' we will therefore only add, that in Vienna, during the raging of the cholera, the Emperor sanctioned the homœopathic treatment of patients, on condition that two allopathic physicians should be appointed to report on the nature of the cases taken into the hospital, as well as to observe the course of treatment. The report of the commissioner shows, that whereas two-thirds of those treated homœopathically recovered, two-thirds of those treated allopathically died, and in consequence, the Emperor repealed the existing laws against Homœopathy, and endowed a public hospital, in which the progress and success of the new system, under Dr. Fleischmann, have become matters of European notoriety.

In the above extracts, we have, we think, fulfilled our promise, and shewn that in the cure of the most dreaded maladies, Homœopathy has achieved a success which has been beyond all former experience; and our readers must recollect that hospitals give reports only of the maladies of the poor, who have little time to attend to aught but alarming illnesses, and that such statements give no idea of the vast amount of suffering removed, both by the exclusion of the old-fashioned remedies, and by the speedy relief afforded by the new ones. In the same manner a week's diminution of the average number of days consumed under treatment, affords no notion of the speed with which a patient has been relieved of his most intolerable pains, often in the course of a few hours: or of the state in which he has been dismissed from a homœopathic hospital, when in the place of a weak, sickly individual, who long requires home, care and attention, you see a person, who, from the exhibition of well chosen anti-psorics, will tell you with exultation, "that he is 'not only well of his complaint, but that somehow or other, 'these new doctors, he doesn't know how, have cured him of 'aches and pains of long standing, and he never felt so well in 'his life.'" At this distance from England, we are unable to consult at will those documents, which would give us an opportunity of laying before our readers a complete exhibition of homœopathic power; but the success of Hahnemann's system has been equally great in the treatment of disease generally; and

• in cases of whooping cough, bronchitis, croup, scarlet fever, threatened convulsions after a severe fall, dangerous low typhus fever, we can ourselves testify to its triumph; to say nothing of the tooth-aches, ear-aches, violent head-aches, sicknesses, colds, coughs, sore-throats, quinsies, diarrhoeas, the teething attacks of infants, eruptions and disorders of children, which, either nipped in the bud, or cut short, often, by the administration of one or two doses of the remedy, render the advent of a homœopathic physician into a family one of blessing and of astonishment to its inmates.

• 2nd. Its comparative certainty over the old method. Man is no machine. It is but according to the will of the Supreme Creator that he lives, and moves, and has his being. Many are the obstacles to health to be found in his own carelessness, intemperance, or indulgence of those evil passions, whose subtle influence upon the diseased frame may over-power that of the best physician, who has not under his controul the secret griefs and heavy sorrows which are more or less the portion of every son and daughter of Adam. Yet granting all these circumstances, which may attend and modify the best directed efforts of human skill, the homœopathist acts according to a certain law. For certain pains and sufferings, he has an exact, corresponding remedy, and expects their removal as a scientific result of its exhibition.

3rd. Its comparative power. The grand object of the allopathist appears to be to render the unhappy bowels "the sink, whose part's to drain all noisome filth, and keep the kitchen clean;" but the homœopathist, requiring a distinct and appropriate remedy for each disease, has searched all nature for aid; and as might have been expected from the lavish bounty of our heavenly Father, he has found it: trees, herbs, animals, and minerals, all bring their quota to his store; each year adds to its variety and exactness, and there appears to be no limit to the discovery of means for the curing or alleviating of mortal disease, but in the patience, endurance, and sagacity of the discoverers. Nor is this all; his use of anti-psoric remedies will often effect the cure of a chronic malady after hope has long fled; while to the stricken parent he is the very messenger of hope, telling him that his tender babes may yet grow up in health and strength, or that the hereditary disease, which has seized upon member after member of the cherished group, may yet, with God's blessing, be eradicated or lessened in force.

4th. Its gentleness. Many disorders; hitherto given up to the lancet as the only cure, have been found amenable to homœopathic treatment. Dr. Malan relates, in the *Homœopathic*

Times, some successful cases of cataract, and observes that when this disorder is hereditary, we might as well hope to cure a tree of internal disease by plucking off the rotten fruit, as think to eradicate cataract by the knife. Of the improved treatment and frequent cure of the insane, Dr. Oryanne gives some very interesting examples in the 2nd volume of the periodical referred to above; and in cases of "tumours, abnormal growth, ulcerations, diseased joints, cancer, &c., the sufferings may be greatly alleviated, and the cure often effected without the aid of the lancet." Then the whole merciless system of purging is destroyed at once, and with it, bleeding, either from lancet or leech, setons, blisters, and blistering ointments, whose use, it has been well observed, has made the old method certainly one of torture, if not one of cure. A water-doctor of our acquaintance, who was examining the arm of a lady, who had been treated with such appliances, exclaimed in a tone of disgust—"What *farriery* has been here!" Who that has marked the fair neck, disfigured by ruthless plunges of the lancet or by setons, or who has placed, with reluctant hands, the burning blister, or watched with sickening apprehension the bleeding leech-bite on the neck of the little infant, which nothing will stop, or the blanched cheek and sinking pulse of the wife, whose best hope lay in that life blood, of which she is being so mercilessly deprived, but must reiterate the doctor's exclamation, and hail with delight the advances of a science, which will for ever exterminate such helpless barbarities.

5th. Its comparative safety. The homœopathist does not war with nature; and when his remedy does no good, it very, very rarely does any harm. The allopathist enters into a violent contest with nature, taking little count of the constant tendency of the vital powers themselves towards efforts for health. The homœopathist, on the contrary, carefully guards the vital strength by attention to diet, and the absence of all exhausting appliances; and taking nature as his best friend and counsellor, he listens to her suggestions, aids her imperfect efforts, and gently supplies her deficiencies, scrupulously watching, lest, by his own rude handling, he should destroy her truer and more delicate operations. Then, as we have said before, the homœopathist gives no dashing purgatives, no drowsy opiates; neither do we meet with patients he has victimised with iodine, or whose faces he has blanched with bleeding, or turned blue with nitrate of silver, to say nothing of "those unfortunate persons, who, in consequence of large doses of mercury, have their teeth destroyed, their limbs racked by nocturnal pains, who suffer from distased liver, con-

- ‘stant excruciating head-aches, and who cannot expose themselves to the slightest degree of cold without being affected by it.” Another striking feature of Homœopathy, which we will here notice, is that, in proportion to the severity of the symptoms in general, is the ease of prescribing for them. Among the sickly complaints of the valetudinarian and fine lady, it may be sometimes difficult to seize upon the leading characteristic with its appropriate remedy ; but in a dangerous malady, the strongly marked symptoms so clearly indicate the healing medicine, that the veriest tyro in the science may meet with the most astonishing success ; and this we have witnessed repeatedly. The same can scarcely be said of the old system ; the alarming symptoms may arouse the fears and quicken the cares of the medical practitioner, but cannot relieve him from the apprehension, that the morbid principle being so rampant, the violent contest he must excite to quell it, may end in the destruction of the patient.

6th. Its simplicity. The application of a single remedy, and that in quantities undiscernible by the taste or feeling of the patient, renders it easy to perceive whether the desired end has been worked or no. The experienced physician will ascertain in a few hours whether his choice has been skilfully made ; (it has been said, we think, by Hahnemann, that no remedy that is truly homœopathic, will fail in showing some slight indication of change for the better in twenty-four hours,) while the sufferer, undisturbed as it were by external force, finds no difficulty in determining whether his pains have been lessened or increased since he took the medicine. If the former, the practitioner has at once gained data for further proceedings ; if the latter, he judges speedily that he has erred, or that some constitutional tendency has marred his efforts. By the old method, which pours into the delicate, probably suffering stomach, large quantities of bitter, purging, nauseous medicines, no one may define how much the state of the patient may be due to the disease, or how much to the drugs he has taken. Dr. Gully, in his able work upon chronic disease, says that mercury cannot be taken internally for a derangement of the liver, without at the same time “its plunging a sword ‘ through the stomach.”

7th. The comparative rationality of its dietary rules. One object of which the homœopathist never loses sight, is the husbanding of the patient’s strength ; for he considers all illness to imply a deficiency of vital power, or nature would require no aid. Keeping this great principle ever in view, he never starves as a system ; his dietary, though subject of course

to individual restrictions, comprises all those articles which science or long use has demonstrated to be most nourishing or easy of digestion; bread, milk, many kinds of meat, poultry, vegetables, fish and fruits, accordingly find their place in it, and nothing is forbidden as a rule but wines (those not invariably), spirits, condiments, spices, coffee, &c., which having a medicinal action of their own, would interfere directly with the action of his remedies, and also those substances which have long been held in instinctive dread by the sick, such as lobsters, salt meats, ducks, some fruits, old cheese, pastry, salads, &c., &c. In the application of his rules, the same good sense is observable; considering that illness implies a morbid irritation somewhere, he has no idea of keeping up the strength by irritating wines or bitter beers; all this he holds to be only *feeding the disease*, and increasing the cause of the loss of strength. Where there is appetite, he cautiously administers that nourishment, which is lightest and most easily digested, such as bread, milk, cocoa, &c., &c., guided still in some measure by the taste of the patient. When the appetite has failed, he never presses food, taking nature's own clear indication that the digestive powers are not in a state to assimilate it; and conceiving it to be his part to restore the appetite by appropriate treatment, while the strength will take care of itself, or rather return, on the removal of the disorder, with a speed which is astonishing to those new to the art. For ourselves, we must say that when we see a patient under ordinary practice, not only drugged to a lamentable extent, but often forced to eat food which is loathed as much as the medicine, taking broth made of animal, and therefore stimulating food during fever, or crammed with wine or beer during convalescence, and all to keep up the strength,—we consider the doctor to be only confessing his blunders; that he has indeed knocked over nature with a bludgeon, and is now trying to set her on her legs again by his own clumsy contrivances.

Our 8th and last point of comparison will be one in which the advantages of the new school show to great advantage; it is in the cordial agreement of its professors in the choice of their remedies. Skill and experience will here, as in all other affairs, best guide the judgment; but provided the physicians agree as to the character of the malady, there will be but little difference of opinion between them as to the prescription, while in the case of a new disease, their previously acquired and exact knowledge of medicine will at once suggest a likely or appropriate remedy, or at all events teach them to seek for one upon some rational grounds. Ac-

• cordingly, we find that when the Asiatic cholera first made its appearance in Europe, the homœopathists, with, we believe, one consent, immediately fixed upon camphor as the healing agent most likely to be successful; and so true were their conclusions, that to this day camphor has remained as their chief weapon in the treatment of this formidable disorder; and if applied at first, rarely fails to effect a cure, though in more advanced stages of the disease, other medicines are used with equal success, and some originally selected with the same unanimity.

In pitiful contrast, we now note the confessions of their own professors in the old school. We have read with care the reports of the medical men, who held the council in London during the last visitation of Asiatic cholera, and each medical practitioner appeared to rise in turn to propose his own nostrum, and to denounce that of the previous speaker as either futile or noxious: the only point in which all seemed to agree being in the acknowledgment of their complete failure in the discovery of any remedy, which could be relied upon for diminishing the enormous proportion of deaths. This is what is said by Dr. James Rush of Philadelphia:—"The history of the cholera, summoned up from the four quarters of the earth, presents only one tumultuous Babel of opinion, and one unavoidable farrago of practice; this even the populace learned from the daily Gazettes, and they hooted us accordingly. But it is equally true, that if the inquisitive fears of the community were to bring the real state of professional medicine to the bar of public discussion, we should find the folly and confusion scarcely less remarkable on nearly all the other topics of the art." Listen to another confession; Mr. Pinny says:—"At this moment the opinions on the subject of treatment are almost as numerous as the practitioners themselves. Witness the mass of contradiction on the treatment of even one disease, viz., consumption. Stoll attributes its frequency to the introduction of bark. Morton considers bark an effectual cure. Reid ascribes the frequency of the disease to the use of mercury, Brillonet asserts that it is curable by mercury alone. Ruse says that consumption is an inflammatory disease, and should be treated by bleeding, purging, cooling medicines, and starvation. Salvadori says it is a disease of debility, and should be treated by tonics, stimulating remedies, and a generous diet. Galen recommended vinegar as the best preventive of consumption; Dessault and others assert that consumption is often brought on by taking vinegar to prevent obesity. Beddoes recommended fox-glove as a specific; Dr. Parr found fox-glove

‘ in his practice more injurious than beneficial. Such are the ‘ contradictory statements of medical men ! ” Who that has to make his way as a student, or who is rash enough to seek for health amid, truly, such a “ Babel ” of confusion, experiment, and individual fantasy, and can compare it with the calm principle, and as far as human skill may ensure it, certainty of the Hahnemannian method, but must feel as if he had walked out of darkness into light ; as if after being tossed upon an ocean without compass or rudder, he had suddenly found himself sailing upon a calm lake with all the appliances of modern science at command, his pilot skilful and thoroughly conversant with every line of the coast to which he is bound.

Our readers will now like to know what progress the new science has made in Great Britain and in other countries ; and we are sorry that our absence from the mother-country will preclude our giving aught but comparatively meagre details, and those not of a very late date.

With regard to medical practitioners, we find that in April 1850, there were fifty-two resident in London, of these twenty-six were doctors of medicine, and the remainder members of the Royal College of Surgeons, excepting a few foreigners bringing with them the credentials of foreign universities. As there is at present no English homœopathic college, we may presume the greater part of this large body of men to be converts to the new system.

At the same time there were seventeen dispensaries, and we rejoice to add, that at this present moment there are two public hospitals, the London and the Hahnemann hospital, (the report of this last for the first year we have unluckily mislaid, but we feel confident that the mortality, as compared with that of the other London hospitals, was stated as one-half less) ; there is also an hospital in Manchester, and another in Dublin, and we imagine that the modern Athens will not be long in the rear of her neighbours on this head. In the country there were fifty-two practitioners ; of these thirty-one were Doctors of Medicine, and the remainder Members of the Royal College of Surgeons ; of dispensaries there were twenty-one, viz., at Bath, Birmingham, Bradford, Brighton, Canterbury, Exeter, Glastonbury, Hull, Ipswich, Leeds, Leicester, Liverpool, Maidstone, Manchester, Newcastle, Norwich, Sheffield, Sunderland, Taunton, Torquay and Worthing ; and the number has probably been doubled since the above statement was written. In Edinburgh, at the same date, there were five homœopathic Physicians, Professor Henderson being at their head, and the like number in Dublin. With respect to foreign countries, the

resources we have at hand are still more scanty; but we find in April, 1850, a list of twenty-three medical professors of universities on the continent, who have adopted Homœopathy, and twenty-four privy councillors of state,* and twenty-one court physicians, viz., to the King of Prussia, the King of Belgium, and the late King of Naples, the Empress Maria Louisa, the Queen of Spain, the Queen Dowager of Naples, the Princes of Hoenlich and Henry of Saxony, two Princesses of Prussia, the Archduke John of Austria, the Grand Dukes of Baden, Hesse, and Weimar, the Dukes of Lucca, Saxe Coburg, Saxe Meiningen, Brunswick, and Anhalt Cœthen, and the Duchess of Anhalt Dessau. In France, in May, 1850, the number of avowed homœopathic practitioners was 174, of whom sixty-six reside in Paris. In Madrid two. In Sweden Dr. Leidbeck, well known on the continent for his homœopathic writings. "Wherever ships go, there has gone the knowledge of this doctrine and practice. From Rio Janeiro comes proof of its extension, from Labuan and the Spicy Isles, from India, New Zealand and Australia, from the steppes of Tartary, and from the Coast of Africa; yet in no part of the world has this noble doctrine made greater progress than in the United States, where there are 1,500 educated medical practitioners, and where their adherents are estimated at a million of people." At Philadelphia there is an hospital and a chartered homœopathic medical college. In Europe there are hospitals at Leipsic, Vienna, Munich, Lucca, Giino, Gyōngyōs, Linz, Moscow, Palermo, Thoissy and Kremser. In India, at present, we know of but three, that just opened in Calcutta, and those established by Mr. Brooking at Tanjore and Puducuta, under the respective Rajahs: but we earnestly hope that it will not be long before the call already gone forth will be responded to, and other places will add their names to the goodly array of institutions for diminishing mortality and suffering among the poor.

We will next consider the objections which are usually brought against the new system; and these, we think, are generally of a trifling nature compared with the immense amount of evidence adduced in its favour. For ourselves, we must own, that we have never had the fortune of meeting with any single opposing argument worthy of much attention, beyond that of the exceeding minuteness of the dose, an assertion, that "it is not possible that an agent, which can neither be weighed nor detected

* The title of privy counsellors is conferred by the sovereigns of several parts of Europe upon such physicians only as are distinguished for their acquisitions in general science and in medicine, and is esteemed a mark of high honour.

‘ by chemical tests, should have any curative power;” and on this point, though we grant that it is startling to the mind at first sight, we cannot consider any thing but direct experiment to be the legitimate decider of its uselessness or efficacy. Yet to the thoughtful mind there are many circumstances of daily occurrence, which may make the matter less difficult of belief; and we here subjoin some remarks by Professor Doppler, on infinitesimal doses, he having examined the subject, not as a homœopathist, but in a purely scientific character as a professor of physics. “ Before presuming to call any thing great or small in relation to its effects, in other words, before we can set it down as powerful or powerless, we must ascertain if the property in question is one dependent on gravity or on superficies; otherwise, we may be found using the measure in a case which requires the rule. Now it seems to have been tacitly assumed by pharmacologists, that the activity of a drug depends entirely on its weight. If, however, it shall appear that the activity of a medicine depends only on the parts in contact with the body, we shall perceive *à priori* the possibility of doses insignificant in mass, but of extensive superficies, being active agents;—a result which Hahnemann and his followers have arrived at, by the independent and still more satisfactory process, that of induction from facts. Before proceeding further, it will be requisite to advert to the distinction between the physical and the mathematical superficies of a body. By the former designation, we mean the sum of the superficies of all the particles composing the body, while the latter is synonymous with the surface of common parlance, and denotes that portion of the surface of the outermost particles, which is external or free. It is obvious that no process of mechanical division can either increase or diminish the physical surface of a body. Not so with the mathematical surface, which undergoes enlargement from every fresh sub-division, particles previously in contact with other particles of the same substance now becoming external. Thus a cube of an inch, reduced, we shall say, into a million of pieces, each of which will be about the size of a grain of sand, will have increased its mathematical surface from six square inches to six or seven square feet. By a further sub-division into particles a hundred times smaller, such as those particles of dust which float in the air, the external surface increases to a thousand square feet or more. If then medicinal virtue be exerted by the external surface alone, it is clear that the process of sub-division must augment it, and to render active the whole surface gained by trituration, another substance, such as sugar of milk, must be

‘ interposed between the several particles. Proceeding on the
 ‘ moderate assumption, that by each trituration, the particles
 ‘ are reduced to the hundredth part of their previous size, we
 ‘ shall find that the surface of a medicine, originally a cube of an
 ‘ inch, will become, at the third trituration, equal to two square
 ‘ miles. At the fifth, to the Austrian dominions; at the sixth, to
 ‘ the area of Asia and Africa together, and at the ninth, to the
 ‘ united superficies of the sun, the planets, and their moons.”

Doppler concludes thus; “ We have said sufficient to show, that
 ‘ if medicines act in virtue of their mass, the doses used in
 ‘ Homœopathy must be quite inert; but if in proportion to their
 ‘ surface, they may be of tremendous potency.” It must also
 be remembered, that Hahnemann’s law of cure demands a specific
 susceptibility on the part of the patient to the action of the
 remedy, a requirement which would imply a necessity for a
 smaller quantity than when applied as an opposing irritant.
 “ It is a well known fact, that the organism is much more
 ‘ susceptible to the action of homogeneous or similar, than of
 ‘ heterogeneous or dissimilar irritants. In typhoid fever the
 ‘ most enormous quantity of wine and spirits is often taken by
 ‘ those altogether unaccustomed to their use, and frequently
 ‘ without bad effects, whereas a minute quantity would act
 ‘ most violently if given to a person labouring under inflamma-
 ‘ tory fever, or phrenitis. A Russian peasant, under the ex-
 ‘ citation of the vapour bath, will roll himself in snow, and ex-
 ‘ pose himself to a shower of ice-cold water with impunity,
 ‘ whilst a few drops on the bare neck of a chilly individual will
 ‘ suffice to give him a shivering fit.

“ The efficacy of small doses is further explicable by the
 ‘ increased sensitiveness of a diseased organ. The organs of
 ‘ hearing in the healthy state are little affected by the roar of
 ‘ artillery, but when inflamed, the most cautious step on the
 ‘ softest carpet affects them painfully. The eye in a healthy
 ‘ state bears the glare of the sun without great inconvenience,
 ‘ but when inflamed, the slightest ray of light causes pain.

“ Let a horse be unhurt, and you may rub his hide with an
 ‘ iron curry-comb; touch but with your finger the shoulder,
 ‘ which has been galled by the saddle, and the poor animal
 ‘ will shiver from the mane to the fetlock.”

We may also doubtless attribute “ increased effect to the pe-
 ‘ culiar preparation of the medicine, by which powers, which
 ‘ are latent in its original state, are developed, and it is rendered
 ‘ more penetrating and permanent.”

But is this action of minute agents, truly so very contrary to
 nature in her ordinary workings? We trow not; the philosopher

tells us that the whole world is formed by "a combination of atoms." "The glance of a sunbeam is capable of effecting such a powerful chemical action, as totally to alter the constituent parts of the substance exposed to it. The telegraph wire is the medium by which travels silently an influence identical with that which rends a tower; but neither of these can depress the most sensitive balance. In chemistry we find that a solution of common salt in a million parts of water is dimmed by a very weak solution of nitrate of silver; and iron separates copper from a solution containing only the fifty millionth part of a salt of copper. According to Leüicks, peas lose their germinative power when immersed in a solution of tartrate of antimony containing only 21-80 parts of a grain to each pea. The hortensia bears blue flowers when supplied with water in which a piece of red hot iron has been cooled, though no iron can be detected in it by chemical re-agents." But it may be asked, are there any analogies for leading us to suppose that such minute portions would have any effect upon the living human frame? We think abundance.

What is the quantity of irritating matter injected by the tube of the mosquito? It must be very infinitesimal, yet we know that, under peculiar susceptibilities, such a quantity will cause inflammation to a very high degree, and infinite pain and annoyance. "When the rattle-snake or cobra de capella inflict their fatal bite, a drop of fluid is pressed through a very fine needle-like hole in the fang, and this drop of a transparent glairy fluid, when submitted to the investigation of the most accomplished analytical chemist, is found to be synonymous with gum-water in its chemical composition. The quantity of poisonous matter must be quite as infinitesimal as the drug of the homœopathist, and far exceeds it in potency, soon occasioning rapid sinking of the vital powers and death. Again, the saliva upon the tooth of a rabid dog impregnates the blood with a poison so exquisitely infinitesimal, that it takes weeks and months to produce its effects." We have the same subtle influences at work in the disorders caused by malaria, or the miasma of scarlet fever, measles, small-pox, &c. &c. Who ever caught and weighed these invisible powers, and yet how violent, how malignant their effects upon the human frame. "What colour and weight have those exhalations of lead which cause paralysis and colic." The same susceptibility to minute influences may be also observed in the idiosyncracies of individuals. Some persons feel unpleasant sensations on the approach of a cat, others from the touch of a crystal or loadstone. "We have seen a powerful

• ‘man faint upon smelling lavender,” others swoon from the smell of a rose. Scaliger was thrown into convulsions by the sight of cresses, and many people will turn sick on smelling an unpleasant odour.

Why, then, we would ask, if the effect of such infinitesimal portions upon the human frame thus comes under, our acknowledged experience, should we suppose it to be *impossible* for the homœopathist to use this susceptibility at will for the cure of disease?

We cannot conclude this portion of our subject without calling the attention of our readers to the work by Mons. Tessier, noted at the head of the article. Mons. Tessier tested the truth of Hahnemann’s principle, in his hospital, in infinitesimal doses only, selecting for this purpose cases of acute and chronic disease. (He had previously studied diligently the works of Hahnemann.) He says, “At the end of a few days, the evidence of their action was complete, nevertheless I persevered in my experiments upon this sole fact during six entire months.” He next tried it in cases of pneumonia, and after many pertinent remarks upon this formidable malady, he tells us how he gradually substituted infinitesimal doses in the place of the last bleeding, or a dose of tartar emetic. Finding no harm ensue, Hahnemann’s remedies were next tried in the place of another bleeding, and the patients recovering, they were at last used in the first instance, and with such complete success, that Mons. Tessier adopted them entirely, and none besides homœopathic medicines are now used in his hospital. Out of forty cases of pneumonia during the space of two years, only one patient died, and the whole account of his proceedings, the caution and sagacity with which his experiments were conducted, his constant visits and “mental anguish,” lest his patients should suffer injury, with his complete justification of Hahnemann’s method, all conspire to render Mons. Tessier’s work one of remarkable interest. When we consider this testimony to be that of a physician in Paris, at the head of wards containing hundreds of beds, and one who is well known in the scientific world, who has thus publicly tested Homœopathy, what more can either its friends or enemies desire in the way of scientific demonstration?

Another class of objectors are those who are assured that, if true, such a discovery would have been made long before the time of Hahnemann. For ourselves we will own that we have no sympathy with such men. They are of that genus who embittered the life of Newton, who would have jeered down Harvey and Jenner, and have strangled Luther. But the

indefatigable Hahnemann was never without his weapon; anticipating such objections he ransacked the works of medical authors, ancient and modern, and in his own way he found many instances of the way in which eminent men have hovered near the great truth, which he first brought forward as a scientific law.

Others say that the homœopathists have produced no writings of ability—they have done more. Listen to Dr. Channing's speech before the New York Physician's Society. "By a devotion unparalleled in the history of medicine, Hahnemann and his followers, in less than fifty years, have carried their science to an extent and precision perfectly incredible to those unacquainted with its details." While among the laity, men of the best intellect have joined their ranks. Whately, the first logician of the age, is a homœopathist, so are the philosophic Bunsen, the brilliant Bulwer; the first preacher in London hails the system of Hahnemann, while the long list of subscribers and governors of the London hospitals, from the Duchess of Kent downwards, bears ample testimony to the intelligence and public repute of the professors of the homœopathic art.

Some say that Homœopathy is good for children; but this appears like an idle attempt to escape the burden of examining a system whose cures cannot be denied. Homœopathy must stand or fall by its foundation principle of "like cures like;" the quantities of medicine used are so small, and their successful operation so opposed to our pre-conceived notions or experience, that we can attribute it only to the peculiar principle upon which they are applied; grant therefore that the system succeeds with children, and you give up the whole question; the principle, whose application in minute doses has cured a child of croup or hooping cough, no reasonable mind can conceive to be inadequate to the removal of disease in the grown-up brother or sister; and in fact such is the case; no homœopathist will admit of such a distinction; and the cases recorded are as well authenticated upon the one point as the other.

Some say that it is to nature that the Homœopathist owes his cures. Then we would simply ask, Why do they not try her? Why, if nature cures so well, do they give such pills and potions? Because they know better, and that if they were to leave their patients to the ordinary progress of cholera, of inflammations, congestions, or convulsions; &c., &c., death would probably deliver them quickly from all controversy as to the fittest remedy. Another will say that the supposed cure is owing to the imagination, but upon what grounds?

We think it will be found that the homœopathic physician has to encounter positive obstacles on this head. The imagination resists belief in such apparently inadequate powers. During the commotion occasioned by the violent remedies of the old school, the patient may believe any thing that his doctor may tell him of the effect of his drugs, the pain he is suffering being sufficient in his eyes to justify any revolution. The homœopathist on the contrary receives no mechanical aid from his remedies. After a minute examination, not only of present illness, but of previous disorders and treatment, constitutional tendencies, &c., he takes his leave, and sends a tasteless mixture, which the patient takes, wondering, in the first instance, whether it can do him any good. There are here, unquestionably, fewer grounds than ordinary upon which imagination may exert herself; the malady is either relieved or goes on; successful results, in general, follow so speedily, that it would be contrary to all experience to attribute them to aught but the remedy. These objections also cannot hold good against those chronic complaints, which have resisted all other methods of cure, under which imagination might have been just as effectual, with more room for its operation. They are also futile against the cures of infants and children, of those who have not known what they have taken; and in the disorders of animals, in which the homœopathic law, as might have been expected from its universality, has been eminently successful. Some resolutely declare that Homœopathy is practised by none but quacks. We have shown, in a former part of this article, that the titles of its professors are grounded upon precisely the same authority and license as that of their opponents, and such observations therefore can only be expressive of extraordinary illiberality and injustice towards a body of men that experience has shown to be one of unusual intelligence and attainment, who have nobly stepped out of the ranks of a false and exploded system, and thereby exposed themselves to a discourtesy of treatment, (often amounting to insult) from their medical brethren, which can scarcely be conceived by those out of the profession. And yet we would ask very fearlessly, which is the real quack,—he whose success depends absolutely upon his accurate knowledge of disease, and of the appropriate remedy applied according to a determinate law, or he who bleeds, blisters or cauterises at pleasure, pouring into the stomach at random a quantity of nauseous poisonous drugs, of whose precise and particular action upon the delicate mechanism of the human body he knows no more than his patient; but whose choice has been guided entirely by his

own humour or experience, or by the faith he places in some particular predecessor or contemporary?

Others say that in diet lies the secret of cure. The homœopathic dietary is unquestionably a good one; and from it doubtless the physician receives good assistance, but the article of diet will not explain his striking, sometimes almost miraculous, success in the treatment of such disorders as croup, and sudden inflammatory attacks, and the objection falls to the ground in the cases of children, and of those invalids in whom no change of diet can be effected.

The last and most amusing objection we have heard has been to its poisons.—“Homœopaths use such dreadful poisons, and that is why they give so little medicine.” It is indeed difficult to keep a grave countenance over these fears from persons who would not scruple to give, or perhaps take, during sickness, quantities of colocynth, tartar emetic, iodine, calomel, opium, nux vomica, or arsenic, that would serve a whole army of Homœopaths for their lives. We learned, on good authority, in 1844, that of the valuable homœopathic medicine, lachesis, so well known to many nervous sufferers, only *two drops* had ever been brought to Europe!

We would now ask, How has the medical profession acted towards Homœopathy, as the guardians of the public health, as the persons to whom we turn for relief under pain and suffering? What have they done to welcome among them a system which was propounded openly, and at first so lovingly, among his brethren, by a man of such genius, integrity and learning as Hahnemann,—a system, too, so gentle in its method of action, so easy to be tried, and one which offers that principle of certainty for which the most skilful among them had hitherto laboured in vain? We are sorry to have to write it, but with many honourable exceptions, the great body of medical men know nothing whatever of its practice or principle, though they agree in the narrowest attempts to put it down. With large hospitals and infirmaries open to all comers, with numerous publications inviting, nay entreating them to come and see for themselves the wonderful success of the new remedies, they resolutely shut their eyes and stop their ears, with the dictum that Homœopathy was a great quackery, that it is a great quackery, and that it shall be a great quackery.

Can we cease to wonder at this apathy and self-complacency, this insensibility to the noblest prerogative of the medical art, that of healing speedily, painlessly, and by the application of a principle having its foundation in a natural law, and therefore

• as sure in its effects as human skill can make it?—A law and practice which attack the first principles of their art, and bid fair in a few years to beat them and their most painful matériel out of the field; the ground is being taken from under their feet, you show them this, and they answer you with a sneer about a globule; you bear this, and tell them of cases of severe fever, convulsions, croup, psora, ulcerated sore-throats, &c. &c., which have come under your own observation; they consider you with a smile, or sagely observe “that they would not mind taking a whole box full of various globules,” or as one once said to ourselves, “He had placed a globule upon his tongue and it had had no effect whatever!” If there were no illness, what effect should it have had? Is it not the very glory of Homœopathy, that provided there be no disease, or the remedy be not homœopathic, the quantity contained in a globule is too small to have any effect? Another more facetious practitioner perhaps proceeds to the witticism of asking you, if you do not give more brandy to a drunken man, or a little more water to one that is drowning; again we think showing a very culpable ignorance of the foundation law of a system, which has now been fifty years before the public, and which asserts not that “same cures same,” but that “like cures like.” But enough of this; let us hope that another day is coming. A system that ranks among its adherents so long an array of intelligence, genius, and philanthropy, needs fear no long battle: the question is only one of time, and what we need chiefly are the means to test publicly the truth or falsehood of Hahnemann’s method. The question is one in which all men have an interest, since none can hope to pass through life unhurt by some of those maladies to which man is heir, and none but those who have escaped from it can dream of the aggravations caused by the system now in ordinary use.

A homœopathic hospital incurs much less expense than those ancient foundations in which medicines are still paid for by the *ton*.* Shall we not bestow something to ascertain the truth upon a matter of so much importance? Shall we not endeavour to bring within the reach of the poor the latest improvements of medical science? Can either science or philanthropy offer to us a fairer opportunity of serving the truth, than by giving our aid to the diffusion of this system all over India?

“That the art of cure, as practised by the old school, does

* At St. Bartholomew’s hospital the bill for physic amounted in 1849 to £2,600, and included nearly 2,000lbs. of castor oil, 12 tons of linseed meal, 1,000lbs. of senna, 27 cwt. of salts. In one year 29,700 leeches were bought for the use of the establishment.”—*Dickens’s Household Words*.

own humour or experience, or by the faith he places in some particular predecessor or contemporary?

Others say that in diet lies the secret of cure. The homœopathic dietary is unquestionably a good one; and from it doubtless the physician receives good assistance, but the article of diet will not explain his striking, sometimes almost miraculous, success in the treatment of such disorders as croup, and sudden inflammatory attacks, and the objection falls to the ground in the cases of children, and of those invalids in whom no change of diet can be effected.

The last and most amusing objection we have heard has been to its poisons.—“Homœopaths use such dreadful poisons, and that is why they give so little medicine.” It is indeed difficult to keep a grave countenance over these fears from persons who would not scruple to give, or perhaps take, during sickness, quantities of colocynth, tartar emetic, iodine, calomel, opium, nux vomica, or arsenic, that would serve a whole army of Homœopaths for their lives. We learned, on good authority, in 1844, that of the valuable homœopathic medicine, lachesis, so well known to many nervous sufferers, only *two drops* had ever been brought to Europe!

We would now ask, How has the medical profession acted towards Homœopathy, as the guardians of the public health, as the persons to whom we turn for relief under pain and suffering? What have they done to welcome among them a system which was propounded openly, and at first so lovingly, among his brethren, by a man of such genius, integrity and learning as Hahnemann,—a system, too, so gentle in its method of action, so easy to be tried, and one which offers that principle of certainty for which the most skilful among them had hitherto laboured in vain? We are sorry to have to write it, but with many honourable exceptions, the great body of medical men know nothing whatever of its practice or principle, though they agree in the narrowest attempts to put it down. With large hospitals and infirmaries open to all comers, with numerous publications inviting, nay entreating them to come and see for themselves the wonderful success of the new remedies, they resolutely shut their eyes and stop their ears, with the dictum that Homœopathy was a great quackery, that it is a great quackery, and that it shall be a great quackery.

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‘ not meet the wants of ailing humanity, is proved by the admission of the most accomplished members of it, and by the numerous cases of acute disease allowed under that treatment to run into the chronic form, and the still more numerous cases of chronic disease remaining uncured.” What we desire is to set forth publicly a new, but simple system of medicine, which offers to “curtail the ravages of premature death, to limit the great leveller’s harvest more to the scar and yellow leaf.”

If there be any who suppose that the system may be suitable to the diseases of a temperate climate, which are in general comparatively slow in their operation, but that it would fail, if applied to the diseases of India, where Death generally does his work with such fearful rapidity, we need only refer them to the success that has attended the homœopathic treatment of Asiatic cholera in Europe. But if it be objected that this is but a collateral and presumptive evidence of the suitability of the treatment to the violent and rapid diseases of this country, we have abundance of direct experience, to which we can confidently appeal. The system has been extensively practised by amateurs, in the civil and military services, and by other gentlemen; and the success that has attended their practice, both upon Europeans and natives, has been such as to astonish themselves and all who have witnessed it. There is perhaps scarcely a large district in India, in which such an amateur has not for years been diffusing blessings around him; and there are scarcely any of our Indian readers, who may not satisfy themselves by personal observation of the success of this practice. If such has been the result, where the homœopathic remedies have been applied by men without professional education, and able to devote only the fragments of their time and attention to the subject, what may we expect when the system is adopted, as it will sooner or later be, by professional men, who will devote their whole time and energies to its study and application? Our appeal then is to the members of the medical service. Their duty, and we are sure their earnest desire, is to adopt every method, which experience shows to be fitted to alleviate the sufferings and prolong the lives of their fellow-men. Let them then examine this system and subject it to the test of experience, and fearlessly act according to the result.

NOTE.—It can scarcely be necessary to state, that it is not intended to convert the *Calcutta Review* into a homœopathic organ. We have unhesitatingly given insertion to the preceding article, without reference to our own sentiments on the subject of which it treats, because it is fairly and candidly written, by one who is thoroughly earnest in seeking to promote the welfare of his fellow-men.—ED.

ART. III.—*The Life of the Rev. Andrew Bell, D. D., L. L. D., F. As. S., F. R. S. Ed., Prebendary of Westminster, and Master of Sherburn Hospital, Durham. Comprising the History of the Rise and Progress of the System of Mutual Tuition. The first volume by Robert Southey, Esq., P. L., L. L. D., edited by Mrs. Southey. The two last by his son, the Rev. Charles Cuthbert Southey, B. A., of Queen's College, Oxford, Perpetual Curate of Setmuthy, and Assistant Curate and Evening Lecturer of Cockermouth. London. 1844.*

AMONGST the *notables* that have flourished in India, it would be unreasonable to deny that a high rank is due to Dr. Bell. Whether we regard the *man*, fighting his way with hard-headed energy and indomitable perseverance from the very basement story of the social edifice, to a high position in one of the most exclusive institutions in the world, and from poverty to a splendid fortune—or whether we regard the discovery that he certainly made, of a system, by which the blessings of a good education have been put within the reach of multitudes from whom they would else have been withheld—or whether we consider the impulse that was actually given to English mind, and the great and alarming facts that were brought to light, in regard to the condition of the people, by the discussions to which that discovery gave rise—we can come to no other conclusion than that Dr. Bell was no ordinary man, but one altogether worthy—(what honor can be higher?)—of being introduced to our readers in a regular article. Moreover, the *environments* of one who held a distinguished place in our country more than half a century ago, become very interesting. It is pleasing, at once to enter into the gossip of those distant days, and to catch the spirit of the times from the straws floating on the surface of familiar correspondence, and at the same time, to be made acquainted with the views and sentiments of the actors in those important historical scenes that were then evolving. We enter, therefore, on a dissertation on the “Life and Times of Dr. Andrew Bell,” with considerable confidence of being able to produce an article that will amuse and instruct all classes of our readers.

Mr. Bell was born in St. Andrew's, in Scotland, on the 27th March, 1753. His father was a singular man, one of a class which, probably, never existed out of Scotland, and which, probably, has no longer many representatives there. He had received a good education, was a man of extraordinary abilities, of great integrity, and of considerable public spirit; yet he spent all his

days in the humble calling of a barber. It is true, that in those days, this profession was of somewhat greater importance than it is now; but we suspect that Dr. Southey errs in supposing, that in Scotland it ever had that peculiar dignity that he assigns to it, on the supposition that it was there, as in England, "doubled up" with the surgical art. Medical education has always been so cheap in Scotland, that we suspect there never was a time when a village that could boast the possession of a barber, did not rank a surgeon also among its denizens. Nor did we ever hear of any legends or traditions in Scotland, that would point to the existence of such a profession as that of the "barber-surgeon" to the north of the Tweed. We suspect, therefore, that the Scottish barber of the 18th century differed from his successor of the 19th, only in proportion as the *coiffure* of the one period differed from that of the other. Alexander Bell was, however, a man of varied acquirements. He was an amateur watch-maker, "regulated by observation the time-pieces" in the public library of the university, and assisted Dr. Walker, "the professor of Natural Philosophy, in preparing his experiments." The following is Dr. Southey's description of his personal appearance and habits:—

His habits and appearance were singular, yet not so as to lessen the respect in which he was held for his talents, probity, and strength of character. He is described as tall and ungainly, with thick lips and a great mouth, which he commonly kept open, and wearing a large, bushy, well-powdered wig. Persons are still living, who remember him hastening through the street, with a professor's wig, ready dressed, in each hand, his arms at half-stretch to prevent their collision. After trimming one professor, he would sit down and breakfast with him, and then away to trim and breakfast with another; his appetite, like his mouth, (and his mind also,) being of remarkable and well-known capacity. He was at one time bailie of the city; and once by his personal influence, after all other means had failed, he quelled what is called a "meal-mob"—riots upon that score being then so frequent as to obtain this specific denomination.

With one more extract we dismiss this remarkable man:—

Bailie Bell was a proficient at draughts, backgammon, and chess. Such of the students, and of the professors also, as were fond of these games, used to meet at his house; and Andrew, while a mere child, acquired such singular skill in all of them, that the best players were fond of engaging with him. A more remarkable instance of the Bailie's versatile talents is, that he engaged with Mr. Wilson, afterwards professor of astronomy at Glasgow, in a scheme for casting types upon some plan of their own. They were employed upon this, his son said, day and night, night and day, in a garret; and though they did not succeed, yet after the professor's removal to Glasgow, the well-known printers, Robert and Andrew Foulis, are said to have been beholden to him for the beauty of their typography. Bailie Bell, having saved a little property, retired from business a short time before the close of his life.

Andrew was the second son. When three years old, he was inoculated for the small-pox, and took the disease so severely, that his life was despaired of. Soon after his recovery, he went to school of his own accord, and at first, without the knowledge of his parents, where, notwithstanding his tender years, he was allowed to continue to attend. By constant perseverance he became a fair scholar, though his want of verbal memory militated against his attaining much distinction in school. In 1769 he entered the United College of St. Andrew's, and was matriculated under the name of Andreus Bell. Dr. Southey marvels that he should then have Latinized his Christian name, as he is not known to have done so on any other occasion. We can solve this mystery. The matriculation is a signature to a declaration, in which the student promises to abide by the rules and regulations of the university. As the declaration is in Latin, of course the signatures are so also. More worthy of Dr. Southey's wonder would have been the fact that seems to have escaped his notice altogether, that, after being nearly thirteen years at school, he should have Latinized the Greek *Ανδρεας* into Andreus. At college, Mr. Bell considerably distinguished himself in the several classes, but particularly in those of Mathematics and Natural Philosophy. "The professor of Natural Philosophy, Dr. Wilkie, particularly noticed him. 'Mind what I say, Andrew,' Wilkie would say, laying his hand on his head and stroking it; 'pursue your studies, and they will make your fortune. I never knew a man fail of success in the world, if he excelled in one thing. Mind what I say, Andrew; persevere in your scientific studies; mind this one thing, and you will be a great man.' This advice—to mind one thing, and persevere in it—was what Dr. Bell impressed upon others, in his course through life, and in his latter years, he adhered to it himself too literally and too long."

The mention of this Dr. Wilkie leads Dr. Southey into a long digression, in which he engages *con amore*, and in which we should like very well to follow him; but we have not three volumes at our command. "He was a great and an odd man," and moreover wrote the *Epigoniad*, which some of our readers may have seen, from the circumstance of its being included in some of the collections of British Poetry.

The non-professional course of literature and philosophy at St. Andrew's, and the other Scottish universities, occupies four years, so that Mr. Bell had gone through this curriculum at the close of the session 1772-3; and the world was all before him. Like so many thousands of his compatriots, of good education, and limited worldly means, he turned his eyes to the Colonies,

and soon received an offer of a situation in Virginia, which he accepted. It does not clearly appear what was the precise nature of this appointment, but it seems to have been in the educational department, at least he seems to have been engaged in teaching during the whole, or the greater portion, of the time of his residence in Virginia. In 1779, after he had been five years in the colony, "he was engaged as private tutor, at a salary of £200 a year, in the family of Mr. Carter Braxton, who was then a wealthy merchant of West Point, Virginia." But the division of labor principle was not then fully established in the Far West; and he seems to have been engaged in sundry dealings in tobacco on his own account, and also to have assisted Mr. Braxton, to some extent, in his commercial proceedings. In the beginning of 1781, he set out on his return to old England, leaving his savings to be remitted in the form of tobacco at favorable opportunities, and bringing with him his two pupils, the young Braxtons, who were to complete their education in England, under such arrangements as he should make for them, in conjunction with their father's commercial agents. The homeward voyage was diversified with the adventure of a wreck, the ship going ashore thirty leagues to the east of Halifax, where our hero and his companions had to enact the part of social Crusoes, from the 21th March to the 12th April, in the midst of deep snow, sleet and rain, frost, and again snow and sleet, and rain. Having at last managed, on the last-mentioned date, to reach Halifax, they remained there till the 10th of May, when they got a passage in another ship for England, and on the 6th June landed at Gravesend.

It was now 1781, and Mr. Bell, who, as we have stated, was born early in 1753, was therefore in the prime of his life; yet he hesitated not to give up several of his best years to the care of those two young men, with no certainty of any reward, and with no expectation of any thing like an adequate pecuniary recompense, and as it turned out, without his receiving any at all. Indeed, he had left the greater part of the £800 that he had saved in Virginia, in the hand of their father, and he does not seem ever to have received any portion of it. The arrangements that were proposed for the disposal of the youths having failed, he established them at St. Andrew's, where he went to reside with them, and continued till the end of 1784, to attend upon them literally night and day. The young men did full justice to his unparalleled exertions on their behalf. They were, by the testimony of all with whom they came in contact, model young men, and we doubt not, that they would have done justice to their disinterested tutor, had it been in their power:

but on their return to America, they found all things changed since they had left it, their father's affairs by no means in a prosperous condition, and, probably, they were ashamed to be continually acknowledging the debt which they had it not in their power to repay, and virtually confessing their father's misconduct in not having acted justly by their tutor and benefactor while it was in his power. After, therefore, one or two letters, full of expressions of affection and gratitude, all intercourse between them and Mr. Bell ceased.

We have no doubt, however, that these years were not lost. Scotch scholarship is not generally over-accurate; and it is very likely that Mr. Bell learned a great deal more, and learned it a great deal better, during this period of his superintending the studies of the young Americans, than he had learned while he was prosecuting his own studies at the university of his native city. It may well be questioned, whether a better course could be prescribed for young men generally, than that after they have finished their university studies, they should rough it for a few years in some such colony as Virginia was then, and then return and quietly resume their studies, as from the beginning, in the quiet college. Be this as it may, it was during this period that Mr. Bell became acquainted with the Rev. Dr. Berkeley, son of the celebrated metaphysician and bishop of Cloyne; and to this acquaintance was due the whole tenor of his future career. Dr. Berkeley was residing in St. Andrew's, for the education of his family. He seems to have conducted Divine Service in his own house, according to the episcopal form; and Mr. Bell appears to have adopted episcopal sentiments, or to have become habituated to episcopal forms, during his residence in Virginia; and thus he and his pupils, who probably by birth belonged to the Church of England, appear to have joined his little congregation. The interest that Mr. Bell excited in Dr. Berkeley's mind, is highly creditable to both,—to the one as capable of exciting it, to the other as capable of feeling it. No father could have been more energetic in his efforts to establish an only son in the world, than Dr. Berkeley was to procure suitable employment for Mr. Bell. It was through his influence that the scheme was matured, which seems to have entered Mr. Bell's mind even during his residence in Virginia, of taking orders in the English Church. After various schemes had been suggested, and had either broken down or been abandoned, this one was at last realized; and on the 12th September, 1784, Mr. Bell was admitted to deacon's orders, by the well-known Bishop Barrington, then bishop of Salisbury, afterwards of Durham, on a

nominal title, furnished by Dr. Berkeley, to the curacy of Cookham in Berkshire. He was at this time on terms for a tutorship in the family of a gentleman in the north of England; but from some unexplained cause, the negotiation broke down; and he was shortly after elected to the charge of the episcopal chapel at Leith, with a salary of fifty guineas, for one year certain, and the promise of an increase, provided the funds of the chapel should admit of it. "The congregation were pleased with their minister, and he with them. Almost immediately, and without any solicitation on his part, they raised his salary from fifty guineas to £70; and occasional presents were made him by the wealthier members." His ministry here, however, was speedily interrupted by his receiving, through the interest of Dr. Berkeley, an appointment as tutor to the second son of Lord Conyngham, on a salary of £150 while he should be employed, and an annuity of £100 for the remainder of his life. After this agreement had been definitely formed, it was broken by his Lordship: the matter was referred to professional arbitration, and £110 were awarded to Mr. Bell, as a compensation for the breach of the contract. On occasion of this visit to England, he was admitted to priest's orders by Dr. Law, Bishop of Carlisle. He then returned to Leith, and resumed charge of the congregation there.

And now that Mr. Bell is fairly and fully invested with the sacred office, this seems a proper place to interrupt our hurried sketch of his career, and to interpose an humble attempt at an estimate of his qualifications for this high office: and honesty compels us to say, that if the New Testament is to furnish the standard of qualification for this office, that of Mr. Bell was very low indeed. That he had sufficient scholarship is quite true; that his conduct was upright and unblameable, is cheerfully conceded; but that his sentiments of the nature of the Gospel that he had to preach were correct, either now or at any subsequent period of his history, or that he had any adequate feeling of the responsibility of his office, otherwise than as it involved the routine performance of certain stated duties, there is no evidence to make us believe; but enough to make us believe the very contrary. Were it not so common a case, it might well excite our deepest wonder, that a man so honest as Mr. Bell certainly was in other respects, should have taken on himself the ministry of a church, with the spirit of whose liturgy his own sentiments were certainly not in accordance. And yet, during the course of his long life, it does not appear that he was ever

visited with a single qualm of conscience on the subject. All this may be considered very illiberal; but we cannot help it. From the sentiments of Dr. Bell, constantly expressed throughout his long life, we are certain that he did not preach the *Gospel*, as it is set forth in the New Testament, and explained in the articles and liturgy, of the English church. We shall have much to say as to the mental and moral character of Dr. Bell, before we have done with this paper; but on a subject of so much importance we thought it right that we should express our sentiments unreservedly in connexion with the very outset of his clerical career.

It was now proposed to Mr. Bell, "that he should go to India, where there was every probability that he might turn his talents and acquirements to good account as a philosophical lecturer, and in the way of tuition." "This opportunity of advancing himself, Mr. Bell thankfully took, with the advice and concurrence of all his friends." Thinking, that in this new capacity, a handle to his name would enhance his credit, he applied to the university of St. Andrew's, for the degree of L. L. D. Some rule of the university did not admit of this degree being conferred upon him; but the senatus, willing to accommodate him, invested him with the dignity of a Doctor of Medicine! In the course of the letter, in which Principal McCormick saluted him *Doctor*, which was written after he had been in India for some time, we find the following passage:—"I rejoice to learn that you are going on so rapidly in the path to wealth and fame. May you soon attain as much of the former as will enable you to enjoy many happy years in your *natale solium*!" Seven years after, on Dr. Bell's return to England, the same Principal McCormick wrote thus:—"I have to return you my own warmest thanks, and those of my nephews, for your flattering remembrance of us, after so long an absence from your *natale solium*." Now to us, deeply pondering over this unusual reading of a not unusual classic phrase, two things seemed manifest—*first*, that the fact of the one quotation being in the volume prepared for the press by Dr. Southey, and the other in one of those prepared by his son, precludes the supposition of an error in transcription or in typography; and *second*, that the Principal of a university must, of necessity, have been incapable of confounding two words so essentially distinct as *solum* and *solium*. We therefore came to the conclusion, that the Principal, in both these letters, made a very waggish allusion to the old barber's chair! A sly fox he must have been, this Principal McCormick!

Dr. Bell sailed from the Downs on the 21st February, 1787, on board the Ship *Rose*, Captain Dempster. He took with him an apparatus to illustrate the lectures that he intended to deliver. This, with his passage and out-fit, appears to have cost him £421-10; and he took with him a sum of £128-10, of which £90 were borrowed. We are particular in specifying his pecuniary resources at various periods of his life, as the vast fortune that he ultimately realized is one of the remarkable points in his history. He arrived at Madras on the 2nd June. He was destined for Calcutta, but before the *Rose* was ready to proceed on her voyage, a proposal was made to him to remain at the Sister Presidency. This was from a committee that had recently been appointed for establishing a Military Male Orphan Asylum. He saw little prospect of success in the path that had been originally marked out for him, the demand for philosophical instruction being then, as it is sixty-five years later, either non-existent or undeveloped. On the 10th of August, however, he was appointed to the chaplaincy of the 4th European regiment, stationed at Arcot. Knowing the Court of Directors' jealousy of local patronage, his object now was to procure a confirmation of this appointment by the Court. He therefore wrote to Mr. Dempster, a kind patron, to whom his father had rendered good election service, to Lady Dacre, for whose friendship he was indebted to Dr. Berkeley, and to Mr. Rudd, an episcopal clergyman in Edinburgh, requesting them to exert such influence as they could severally bring to bear on the members of the Court. Meantime, he was in rapid succession appointed by Colonel Floyd to the deputy-chaplainship of H. M.'s 19th regiment of cavalry, by Colonel Knox, to that of H. M.'s 36th regiment of infantry, and by Captain Hunter, to that of the 52nd regiment of infantry, of which he happened to be in command. The emolument of these deputy-chaplaincies was not large: but they had the advantage of being independent of the Court's confirmation; the chaplaincy of the Company's regiment was more lucrative, but the question was still undecided, whether he should be permitted to hold it.

Having now formed acquaintance with the leading members of Madras society, he was advised by some of them, and particularly by Mr. Petrie, to carry out his original intention of delivering a course of philosophical lectures. We are not told what was the number of these lectures, nor what was their precise subject: but only that he sold eighty-one tickets at twelve pagodas each, (about forty-two rupees,) so that he realized a sum equal to about £360. Cheered by this success, he gave a

second course; but the proceeds on this occasion were only about half the former. On the day on which this second course was concluded, he sailed for Calcutta, where he arrived on the 17th of October, where he received great kindness, where he gave his lectures, with a return of 1,277 pagodas (£473), remained two months, and reached Madras on the last day of the year. "In less than a month after his return, he was appointed deputy chaplain to the 74th (King's) regiment." Shortly afterwards, the senior chaplain of the Presidency having gone to England on furlough, the junior chaplain succeeded him, and Dr. Bell was appointed "junior chaplain in the room of Mr. Leslie, and to have charge of the superintendency of the undertaker's office." The Court of Directors annulled the appointment of Sir Archibald Campbell; but themselves appointed Dr. Bell a chaplain on their establishment. Thus the privileges of the Court were vindicated, and Dr. Bell retained his appointment.

In the course of 1789, he was grieved with tidings of the death of his excellent father, and we cannot refrain from inserting his answer to the letter that conveyed the intelligence:—

DR. BELL TO THE REV. DR. J. ADAMSON.

Madras, 1789.

MY DEAR SIR,—I received, July 27th, by the packet of the *Chesterfield*, the afflicting news of the death of as good a father, and as just and upright a man, as ever lived. You need not blush to call him friend, as I never shall to call him father.

I might have been better prepared, as you think I ought to have been, for this distressful report, had I construed superstitiously the alarming letter from him, with which my heart has been wrung of late. It has pleased God to follow me through life with His merciful chastisements, and to train me up in the school of adversity. I was flattering myself that my late letters would remove any distress that my poor father suffered on the score of fortune, and that I had attained the great object of my adventuring the East, being able to make some provision for the family, when news is brought to me that my ill-fated father, who had a heart that felt too much, and a disposition that led him to all goodness, and a genius and education that elevated him far above his condition in life, had fallen a sacrifice to a complication of misfortunes, entailed upon him in early life, in the inexperience of an academic education and the credulity of youth—misfortunes which you will pity, which every good man will pity, and thank God that it fell not to his own share to suffer as he did.

It is the never-failing effect of a depressed mind in this country to induce bilious complaints. I had not, even in point of health, recovered from the effect of my father's description of what he suffered on this occasion, when I was nominated junior chaplain at this Presidency, and thought to soften anew the complaints of European fortune, and hold out to my father the best consolation I could offer under his severe trials—the report of my private good success in life, and the assurance of my resolution, as soon as my fortune was settled, to make ample provision for him through life. But these hopes were scarcely formed when they are blasted for ever

by the melancholy account of his sudden death. After trying in vain to stand this shock, I have left my duty to my friend and colleague, Archdeacon Leslie, and retired to the country, where I am secluded from every European countenance. Here I am at leisure to indulge grief, and thereby to prevent its violent effusion ; to survey my past life ; to correct those errors that may have brought upon me such sufferings ; and to lay down rules for my future conduct, from which, if I ever swerve, it must be from depravity of inclination, and not strength of temptation

My poor sisters now claim all my attention—my afflictions now centre there. The only consolation I can now receive is a favourable report of them. I am much sensible of what they and I owe to you for your early attention. Your kindness to them cannot add to the opinion the world entertains of your goodness ; but it will add greatly to the obligation I feel to that goodness ; and it will, somehow or other, provide a benefactor to your own children. I beseech you then, for the sake of your own family, who must one day be deprived of so good a man and so excellent a father, to regard the situation of my sisters. I wish to devolve this duty, during my absence from home, upon you and Dr. George Hill. I ask it not on account of our past acquaintance—I ask it not on account of our future acquaintance—I ask it on account of the distress of my unfortunate sisters.

I trust that my father has done, what I often told him to do in St. Andrew's, and repeated to him at Leith, left the whole of his estate to my sisters, and that there will be no trouble in securing this for them. From what my father wrote to me about a will of my brother's in my favour, and a forged will in favour of others, I am apprehensive there will be much trouble in recovering what he always meant should fall to the family. The money in Mr Reid's hand, I trust, will not be lost to my sisters, to whom, as to my father, I will give the life-rent of whatever may be recovered and remain, after expenses are paid. I before sent a power of attorney to my father for this purpose ; I now send one to you. I presume not to offer any instructions, nor need you refer to me at this distance. Act for them as for yourselves, and your conduct will meet with my support and approbation, and I will be answerable for the consequences

It is unnecessary to remark, that I must insist, as a preliminary article, that every direct and contingent expense which may attend your acting for me, and correspondence with me, be charged to my account. Letters should always be sent by the Post. It is the only conveyance to be trusted to. There is no expense but in the postage to and from London, which is a mere trifle. I hope the school thrives. It is not my wish to raise my sisters above their present situation in life. This would not conduce to their happiness. What I wish only is to render them easy in their circumstances, and comfortable in their sphere of life ; and I shall be glad of your opinion of what is necessary for this purpose.

I wrote to Professor George Hill, that there may be some provision for that mortality which reigns so much in my mind at present. I say nothing of Dean of Guild Kerr. I know he will not be wanting in his good offices and services, and I trust I shall be able to repay them.....

At this time he made a final effort to recover his American "outstandings," with a view to present the amount to his sisters ; but his debtors "repudiated" his claims, and took no notice of his letters. The next matter in which we find him engaged, is a negotiation for a transference to Calcutta ; but

this came to nothing. In anticipation of this removal, however, he had procured from England some additions to his philosophical apparatus, so that he was now "master of three air-pumps, three electrical machines, and a most complete set of experiments." With this improved apparatus, he gave a third course of lectures at Madras, in the course of which, "he performed the experiment of making ice, which was the first time it had been exhibited in India. He made also the first balloon there; it was of no great dimensions: for as the assistant did his part badly, and the thing failed, Dr. Bell (in his own words), threw it in a passion from the verandah. After which the heat of the sun rarified the enclosed air, and the balloon mounted in grand style, exciting no small commotion among the natives." In July of this year, he was appointed to do duty as chaplain to the army assembled before Pondicherry, and was present at the taking of the place.

It will be remembered, that Dr. Bell had remained at Madras, with the view of being appointed to the superintendency of the Military Male Orphan Asylum, whose formation was then in prospect. After various delays, that noble institution had been set on foot in 1789, and Dr. Bell, now in a very different position from that which he had occupied when he was first induced to pitch his tent at Madras, offered his services as superintendent gratuitously; and although the Directors pressed upon him the acceptance of a salary of £240, he stedfastly refused it, and continued during the whole period of his residence at Madras to receive no remuneration, except rent-free quarters in the Asylum at Egmore Redoubt. These services were thankfully accepted; and he entered with heart and soul upon the management of an institution which was destined to be the nursery of his future fame. His great discovery of the system of "mutual instruction" is so important, that we must extract at length Dr. Southey's account of its rise and early progress:—

When Dr. Bell took upon himself the superintendency, he found one master and two ushers employed in teaching less than twenty boys. These boys were not all arranged in classes, and of those who were, he was told that it was impossible to teach them to take places. One lesson a day was as much as could usually be exacted from them, and sometimes only one in two or three days. Indeed, the teachers themselves had every thing to learn relating to the management of a school. They were men who had never been trained in tuition, but were taken from very different occupations; he found it, he says, beyond measure difficult to bring them into his own views, and convince them how impossible it was that the school could be properly conducted, or the boys improve as they ought, without order, and inflexible, but mild discipline.

It was not less difficult to impress them with the necessity of an earnest and constant attention to the behaviour of the boys, and the importance of

inculcating upon them on all occasions a sense of their moral duties, as the only means of correcting the miserable maxims and habits in which most of them had hitherto been bred up. He found also, that whenever he had succeeded in qualifying a man for performing his business as an usher in the school, he had qualified him for situations in which a much higher salary might be obtained with far less pains.* These men, therefore, were either discontented with their situation, because they were unfit for it, or, having been made fit, became discontented with an appointment which was then below their deserts.

It was, however, mainly with their incapacity, and the obstinacy which always accompanied it, that Dr. Bell had to contend at first. He was dissatisfied with the want of discipline, and the imperfect instruction in every part of the school; but more particularly with the slow progress of the younger boys, and the unreasonable length of time consumed in teaching them their letters. They were never able to proceed without the constant aid of an usher, and, with that aid, months were wasted before the difficulties of the alphabet were got over. Dr. Bell's temper led him to do all things quickly, and his habits of mind to do them thoroughly, and leave nothing incomplete. He tells us, that from the beginning he looked upon perfect instruction as the main duty of the office with which he had charged himself; yet he was foiled for some time in all the means that he devised for attaining it. Many attempts he made to correct the evil in its earliest stage, and in all, he met with more or less opposition from the masters and ushers. Every alteration which he proposed, they considered as implying some reflection on their own capacity or diligence; in proportion as he interfered, they thought themselves disparaged, and were not less displeased than surprised, that instead of holding the office of superintendent as a sinecure, his intention was to devote himself earnestly to the concerns of the Asylum, and more especially to the school department.

Things were in this state, when happening on one of his morning rides to pass by a Malabar school, he observed the children seated on the ground and writing with their fingers in sand, which had for that purpose been strewn before them. He hastened home, repeating to himself as he went *Ευρηκα*, "I have discovered it;" and gave immediate orders to the usher of the lowest classes to teach the alphabet in the same manner, with this difference only from the Malabar mode, that the sand was strewn upon a board. These orders were either disregarded, or so carelessly executed, as if they were thought not worth regarding; and after frequent admonitions, and repeated trials made without either expectation or wish of succeeding, the usher at last declared it was impossible to teach the boys in that way. If he had acted on this occasion in good will, and with merely common ability, Dr. Bell might never have cried *Ευρηκα*, a second time. But he was not a man to be turned from his purpose by the obstinacy of others, nor to be baffled in it by incapacity; baffled however, he was now sensible that he must be, if he depended for the execution of his plans on the will and ability of those over whose minds he had no command. He bethought himself of employing a boy, on whose obedience, disposition, and cleverness he could rely, and giving him charge of the alphabet class. The lad's name was John Frisken; he was the son of a private soldier, had learned his letters in the Asylum, and was then about eight years old. Dr. Bell laid the strongest injunctions upon him to follow his instructions; saying, he should look to him for the success of the simple and easy method

* The master had a salary of twenty pagodas a month, and each of the ushers fifteen.

which was to be pursued, and hold him responsible for it. What the usher had pronounced to be impossible, this lad succeeded in effecting without any difficulty. The alphabet was now as much better taught, as till then it had been worse than any other part of the boys' studies; and Frisken, in consequence, was appointed permanent teacher of that class.

Though Dr. Bell did not immediately perceive the whole importance of this successful experiment, he proceeded in the course into which he had been, as it were, compelled. What Frisken had accomplished with the alphabet class, might, in like manner, be done with those next in order, by boys selected, as he had been, for their aptitude to learn and to teach. Accordingly, he appointed boys as assistant teachers to some of the lower classes, giving, however, to Frisken, the charge of superintending both the assistants and their classes, because of his experience, and the readiness with which he apprehended and executed whatever was required from him. This talent indeed the lad possessed in such perfection, that Dr. Bell did not hesitate to throw upon him the entire responsibility of this part of the school. The same improvement was now manifested in these classes as had taken place in teaching the alphabet. This he attributed to the diligence and fidelity with which his little friends, as he used to call them, performed his orders. To them a smile of approbation was no mean reward, and a look of displeasure sufficient punishment. Even in this stage, he felt confident, that nothing more was wanting to bring the school into such a state as he had always proposed to himself, than to carry through the whole of the plan upon which he was now proceeding. And this, accordingly, was done. The experiment which, from necessity, had been tried at first with one class, was systematically extended to all the others in progression; and what is most important with scholastic improvement, moral improvement, not less, in consequence of the system, is said to have kept pace. For the assistant teachers, being invested with authority, not because of their standing in the school, retained their influence at all times, and it was their business to interpose whenever their interference was necessary: such interference prevented all that tyranny and ill-usage from which so much of the evil connected with boarding-schools arises; and all that mischief in which some boys are engaged by a mischievous disposition, more by mere wantonness, and a still greater number by the example of their companions. The boys were thus rendered inoffensive toward others, and among themselves; and this gentle preventive discipline made them, in its sure consequences, contented and happy. A boy was appointed over each class to marshal them when they went to church or walked out, and to see that they duly performed the operations of combing and washing themselves. Ten boys were appointed daily to clean the school-rooms, and wait upon the others at their meals. Twice a-week during the hot season, and once a-week during the monsoon season, they were marched by an usher to the tank, and there they bathed by classes.

As to any purposes of instruction, the master and ushers were now virtually superseded. They attended the school so as to maintain the observance of the rules; though even this was scarcely necessary under Dr. Bell's vigilant superintendence, who now made the school the great pleasure as well as the great business of his life. Their duty was, not to teach, but to look after the various departments of the institution, to see that the daily tasks were performed, to take care of the boys in and out of school, and to mark any irregularity or neglect either in them or the teachers. The master's principal business regarded now the economy of the institution: he had charge both of the daily disbursements and monthly expenditure under the treasurer.

The precise date of that experiment which led to the general introduction of boy-teachers, cannot be ascertained; but that these teachers had been introduced in 1791, or early in the ensuing year, is certain. In private letters, written to his friends in Europe, Dr. Bell relates the progress of his improvements step by step, and the impressions made upon his own mind by the complete success of his exertions in a favourite pursuit. These letters show also how soon he became aware of the importance of the system which he was developing and bringing to maturity.

Such was the origin of this discovery; and from this day, the one object of Dr. Bell's life was to recommend and introduce into all schools the principle of mutual instruction. To say that it was his hobby, were to say too little. It was his life, his vital breath, that in which and for which he lived. In all our observation of men and things, we have had occasion to notice that very little good is done in the world, save by men who thus give themselves up to the promotion of some one favorite scheme—men whom the world calls men of genius, or monomaniacs, or bores,—but men who, under whatever name, concentrate all their energies upon one point; and who, by dint of perseverance, overbear all opposition, and, (what is more difficult to overbear than opposition,) all lukewarmness and indifference. Such, henceforth, was Dr. Bell. Amongst children and amongst adults, mutual instruction was ever his theme—and this leads us to notice one point in his character, which would scarcely be expected to be found in it, that is, his tact in attaching children to himself. Dr. Bell was certainly a stern man, yet he seems to have had a wonderful faculty of gaining the affections of children, who cannot be bribed into attachment. Many instances of this occur in the course of the Memoir; but none more pleasing than the affection manifested by the family of Mr. John, a German Missionary at Tranquebar. We cannot deny our readers the pleasure they will receive from the following letter from this gentleman:—

THE REV. C. JOHN TO DR. BELL. c

Tranquebar, 17th March, 1794.

MY DEAR SIR,—Your very obliging favour made us yesterday very happy. I was just going to our country church, where I spent the whole day, when I received and read it, surrounded by all my children, who were anxious with me to know how dear Dr. Bell was arrived, what he wrote, and how he had been satisfied, the more as we had heard that the wretched palanquin boys had tormented your soul and body throughout the road. I can hardly express what I have suffered for you that night. Such are our pleasures upon earth! mixed very often with very displeasing accidents. How happy will we be once in heaven, where palanquin boys, and all such like them, will trouble us no more! I hope the enjoyments of friendship, and better attention in the good family of our mutual friend, Mr. Toriano, will now repay all what you have suffered here.

My house resounds still of encomiums of our tender, beloved Dr. Bell.

Never I have felt so much, and never I have observed in my children such a great attachment towards a friend, after having lived with us for so short a time. May heaven bless us often with so happy days, and may my children meet often with so dear a children's friend, who wins the hearts so soon, spends every moment so usefully, and encourages the youth in so excellent a manner!

Mary Ann, Suckey, Jackey, the little female philosopher, Kitty, August, and every one cry almost after you, and complain why I have let you depart so soon. Alas! what shall I do? You may find out means to comfort us. If you could make us happy once more by your instructive and agreeable visits, my children will bear you upon their hands instead of black bearers, (but always within the bounds of Tranquebar,) to the milk-woman, to our gardens, and other places of our pleasures, which you not yet have seen. We must reluctantly submit to our fate; but the remembrance of your goodness, of your instructions, and philosophical experiments, will ever remain with us.

The above mentioned and all the other middle and little ones, press and entreat me to tender their best respects to you, so warmly as I am able to express. Messrs. König, Pöhl, Rottler, Dr. Klein, Mrs. John, beg to be remembered to you in the best manner, not to forget my most obliging compliments and good wishes to dear Mr. Toriano and family.

May you long live for the benefit of the youth and of your friends! With the tenderest feelings I embrace you; and remain, my dear sir, yours ever sincerely, &c.

P. S. — Though the grapes are not yet entirely ripe, I send a basket with 50 bundles, to cause you the pleasure of distributing at the table of Mr. Toriano, as you did here.

We should like to insert some more specimens of this correspondence, but our space will not admit of it.

Dr. Bell's superintendence of the Asylum must have been admirable, and it produced its natural effect in training up a large number of boys, of so good a character, that their services began to be eagerly sought by the heads of departments, and others who had employment to offer. One of them was employed in rather a curious service. When Tippú's sons, who had been given up as hostages, were sent home, it was resolved that there should be sent along with them a present to their father, and that this present should include a set of philosophical instruments. Dr. Bell's apparatus was accordingly purchased by the Government; and one of the lads, Smith, who had recently left the Asylum, and who had assisted Dr. Bell in his experiments, was sent to exhibit and explain the different articles to the Sultan. It was found that Tippú was much better versed in experimental science than had been expected, and that he was not at all surprised at most of the experiments. However, Smith was well treated (after Tippú's fashion) and had a good offer made him, if he would remain in the country and superintend the construction of water-works, &c., at Seringapatam. But this offer he declined.

About this time, Dr. Bell was attacked by that most grievous of diseases, the ambition of authorship! He was induced by his own wishes, and "the pressing advice of friends," to publish a specimen of his philosophical lectures, the proceeds to be devoted to the benefit of the Asylum. But after sundry negotiations with the London "trade," the scheme was abandoned. A more pressing matter now occupied his attention. Although he greatly liked the climate of India, and the mode of life that he pursued at Madras, his health had been somewhat impaired; and so early as the beginning of 1794, he had contemplated a return to Europe. About two years, however, were spent in consultations with various friends, as to the fortune which was necessary for comfortable living in England. Of course, the opinions expressed were very conflicting. In the beginning of 1796, he applied for leave to return to Europe on furlough. This was granted; a successor was appointed to him in the Orphan Asylum; but he did not immediately take his departure, and it was not till the 20th of August, 1796, that he quitted the shores of India, carrying with him letters of high and well-deserved commendation from the Directors of the Asylum, from the teachers, also from his brother chaplains, and from the Government. Although he left India on furlough, it does not appear that he had any intention of returning. Before his departure, he had drawn up a full report of the method of education pursued in the Asylum, with its results, copies of which were sent by the Madras Government to the Bengal and Bombay Governments and the Court of Directors, and by the author to the Asiatic Society at Calcutta.

Having thus rapidly sketched Dr. Bell's Indian career, we shall now present our readers with a few specimens of the correspondence that passed between him and his Indian cotemporaries. His most regular correspondents seem to have been Col. Floyd, (the father-in-law, we believe, of the late Sir Robert Peel), Captain Dirom, and Captain Wight.

The following extract from Col. Floyd's first letter is painfully interesting, as shewing the state of religion in our army at this period:—

COLONEL FLOYD TO DR. BELL.

Chevilimodoo, November 28, 1787.

DEAR SIR,— . . . Favour me, then, with your company for a week the beginning of the month. We are, I hope, so near the right road, that we shall not deviate much during the short delay you desire; and at your arrival, you will find your flock disposed to follow whithersoever you shall lead.

I am ashamed to say I do not think I have either Bible or Prayer-book at this place, and I cannot answer for it that any body else has; so you

will please to take your measures accordingly. We have one or two little ones that we mean to present to you for baptism...

The possession of a Bible does not make a man a Christian ; but we believe few Christians, hearing that there was, probably, not a single copy of the word of God in a regiment, will fail to give thanks to God for the different state of things that obtains now, and to invoke a blessing on the Naval and Military Bible Society. The next extract we shall present, seems to indicate, that Dr. Bell's intercourse with Col. Floyd had not been without good effect ; and this is all the more pleasing, as the Colonel's resolution of amendment appears not to have been fleeting :—

COLONEL FLOYD TO DR. BELL.

Chevilimodoo, July 29, 1788.

MY DEAR SIR,—Yesterday I was favoured with the dial, and with the instruments for ascertaining the hour and the level. Thank you very kindly for your useful labours, and, above all, for your obliging letter, giving very clear directions for placing the dial in its true position.

The Madras Almanac does not show the sun's declination. You will, therefore, accommodate me exceedingly if you will be so good either to procure and send me any table thereof, or let your writer copy several days out of your own tables. The pedestal whereon the dial is to stand, must first be erected. I have taken measures for its construction this day ; but, I dare say, it will scarce be ready this fortnight. I shall carefully preserve and send back again your brass instrument.

What now remains would be a favour of far more consequence than all, could it be accomplished. You have shown me how to mark the time, and it would cost you little trouble to show me how to employ it to the best advantage. Show but that which will overcome my habitual idleness, and I will raise deathless monuments to your fame. I am covered with confusion when I reflect to how little account I waste the fleeting hour. How infinitely more might be done ! Others are idle too, but that is a shabby consolation. A man, in truth, lives but so many hours as he employs. What children many are who die of old age !...

Here is a note from Lady Jones, addressed to Dr. Bell, during his visit to Calcutta. We insert it as a *nut* for our Calcutta antiquaries. Who was Dietrick ? What was the precise *locale* of his house ? Did Sir William Jones visit his shop near the Portuguese Church in person, or did he send for him to his own quarters in the Bow Bazar ?

LADY JONES TO DR. BELL.

December, 1788.

Lady Jones cannot yet discover any thing in the sixth edition of Ferguson which is not in the first. She will, however, examine it more fully when she has leisure. She now takes the liberty of sending Dr. Bell a work of Wesley's. He will immediately see it is little more than a compilation, but arranged so as to be amusing and interesting, and guides our investigation of the wonders of nature to the noblest and best use—admiration and gratitude to the great author of them. He mentions two

or three little experiments in chemistry, which, perhaps, Dr. Bell may not find unuseful, particularly the *arbor martis* and the *solution of alum*.

Dietrick is the name of the chemist who furnished Sir William Jones with some *pyrophorus*. He lives near the Portuguese church; and Sir W. Jones thinks him an intelligent, ingenious man.

Here is a piece of information, for which we trust our antiquarian friends will not be ungrateful, the introduction of tatties into Calcutta. Had they been previously used in the Upper Provinces? Were punkahs of a later date? It would certainly appear so from the manner in which Dr. Campbell writes:—

DR. JAMES CAMPBELL TO DR. BELL.

Calcutta, May 10, 1789.

MY DEAR SIR,—... We have had very hot winds and delightful cool houses. Every body uses tattys now. They are delightful contrivances. My hall, you know, formerly Gregory's, by means of tattys, has been cool as in Europe, while the other rooms were uninhabitable, twenty and twenty five degrees difference by Fahrenheit's thermometer; the consequence of which is, that Mrs. Campbell, who never went out in the day, is healthy and rosy. Tattys are, however, dangerous, when you are obliged to leave them and go abroad, the heat acts so powerfully on the body, that you are commonly affected with a severe catarrh.

The following *recipé* may be of interest to many of our readers; and at all events, it shews the wide range of Dr. Bell's enquiries. In fact, the correspondence inserted in these volumes, indicates an interest on Dr. Bell's part in various matters that would now be deemed sadly unprofessional, and some which we must be allowed to consider, as at all times, unsuitable to occupy any share of the attention of a Christian man, not to say of a Christian minister. We speak of various allusions to balls and private theatricals, of which it is evident from the letters addressed to Dr. Bell, that he had given accounts to his correspondents. But here is the extract respecting the composition of plaster:—

BARON REICHEL TO DR. BELL.

Ennore, August 10, 1789.

MY DEAR SIR,—It is with pleasure that I here subjoin what I know of the composition of our plaster of Madras, in the employing of which (when thus prepared) lays all the art, in order to give it that fine polish which we observe.

1st. The quicklime made use of, is of burnt cockleshells, which were previously well washed, so as to cleanse them of all the salt and slime they might be covered with.

2nd. An equal quantity of this lime and pure sand is mixed together and formed into a heap, in the middle of which a sufficient quantity of water is thrown, so as to create a gentle degree of ebullition, and the heap is left in that state twelve or fourteen days.

3dly. The heap, after this time, is well stirred about, and is then fit for mortar, by being well beat with pestles, in stone grooves made for that purpose.

4thly This mortar, in almost a dry state, is carried to the place where the plastering is to be made. Previously to the laying on the first coat, the wall or floor is well swept and bathed with jagary-water, (in the proportion of one pound of jagary to a gallon of water,) the mortar is then made sufficiently liquid with jagary-water, to be laid half an inch thick upon the brick-work. It is smoothed and modelled agreeably to the form required, first with a common trowel and then with a wooden one, rubbing and moistening continually with jagary-water, till it becomes perfectly hard.

5thly. This coat is left to dry at least ten or twelve days.

6thly. A second mortar is prepared for a second coat in the following manner:—Two-thirds of the pure shell lime, well sifted, is mixed with one-third of pure sand, and this is ground upon a stone with as much water as will make it of the consistence of paste. It is then laid by in some large earthen vessels.

7thly. A quantity of pure shell-lime, without sand, is also ground exceedingly fine upon a stone, and again deposited in separate large earthen vessels, overflowed with clean water.

8thly. Thus having every thing prepared, the day that the fine plastering is to be made, the vessels which contain the grounded lime, without sand, is well stirred, and a few eggs, sour milk, and a pound of melted butter, are thrown in and well mixed with it; the consistence of this mortar is rather liquid.

9thly. Over the first coat of plastering, the second coat is given with the grounded lime and sand; and as soon as this is laid on smooth and well rubbed with the wooden trowel, the third coat with the grounded pure lime is immediately applied, not thicker than one-eighth of an inch. It is also rubbed lightly with a wooden trowel until it begins to refuse that kind of friction. The iron trowel or polisher is then used; and in the handling of this, as well as in the manner of giving it the fine and even polish, lays, as I said before, all the *delicatesse* of the art.

N. B.—Should you wish to colour the plastering, the desired colour, red, yellow, or black, must be ground separately, and mixed with the composition of the third coat.

The faces of the walls or floors thus plastered, must be wiped dry for several days with a very clean cloth; and when the moisture appears pretty near evaporated, they must be rubbed for two or three days with the palm of the hand quite clean and dry.

The following series of letters, affords a somewhat singular specimen of society in India, towards the close of the last century. Dr. Southey has concealed the name of the widow lady who seems so imperfectly to have known her own mind.

MRS.———TO DR. BELL.

February 27, 1793.

DEAR SIR,—I have a favour to ask you—If you would accompany me so far as Conjeveram at any time it is your leisure, and there I shall beg of you to perform a solemn ceremony. It is a serious one indeed. What do you say? Yes or no, is to *marry me*. Yours obediently.

MRS.———TO DR. BELL.

February 27, 1793.

DEAR SIR,—Upon reflection, I have changed my mind as to what I have wrote you. I beg you will not mention any thing about it. Yours truly.

Mrs ——— TO DR. BELL.

27th February, 1793.

DEAR SIR,—I thank you for your letter of this morning. Indeed I have such confidence in you that I am perfectly satisfied. You will think me an odd woman, perhaps, and I confess I am so. Adieu. Your most obliged.

If any should think this correspondence too light for insertion in Dr. Bell's biography, or in this our review thereof, we shall next extract

DR. BELL'S JOURNAL AT THE SIEGE OF PONDICHERRY.

Thursday, August 2, 1793.

Set out from Egmore. I found only six palanquin bearers when I arrived at Choultry, where a palanquin was posted, and, by the great failure of the head bearers, could not have proceeded but for horses—my own, Lieutenant Hughes's at Chingleput, and Mr. Welsh's at Permacoil.

4th. Visited the rock of Permacoil, taken by Tippú Sultaun in the late war, Lieutenant Brunton having capitulated.

5th. Arrived in camp to breakfast with Captain Wight, commanding 36th regiment; waited on Colonel Floyd, and accepted his invitation to be with him till the arrival of my tent equipage; and, on waiting on Colonel Braithwaite, received an invitation to be of his, the Commander of the army's, family. Dined with him.

6th. Visited the port at Arioncopang, next the fort. Saw videttes within 200 yards over the river. Dined with Colonel Floyd.

7th. Visited the Engineer's Park, the Blancherie, and posts to the north. Dined with Colonel Nesbit.

8th. Visited the gardens, De l'Arches: saw Moravians: saw gabions and fascines, and general hospital.

10th. At night enfilading battery begun of eighty yards long and twenty-four feet thick, about 750 yards from the north-west angle of the fort—eighty twelve-pounders and two mortars. Its progress very small the first night, but the working party undiscovered, the blue lights being thrown to the north.

12th. At night the approaches begun from the village of the Blancherie, about 1,300 yards, and a zig-zag of 750 yards completed.

13th. Parallel and battery now begun. Captain Thomas Galpine, of the 73d regiment, killed.

14th. Buried Captain Galpine.

15th. Lieutenant Macgregor and Ensign Todd, of the 73rd, killed; and at half-past eight o'clock at night, Lieutenant-Colonel Maule, chief engineer, going from the trenches to his tent in his palanquin, a cannon-ball killed three bearers behind, and carried off his head.

16th. Buried Ensign James Todd and Lieutenant D. D. Macgregor, and Lieutenant-Colonel George Maule. Rain all last night and this morning.

17th. Buried Lieutenant Henry Laue, of the 52nd regiment. Rain last night and to-day.

20th. Opened enfilading battery, which rendered the firing of the fort less frequent and less certain.

21st. Buried Ensign Home, of the 36th regiment.

22nd. Northern battery of fourteen twenty-fours opened at daybreak, and before seven o'clock silenced all the guns on that face of the fort. A flag sent in at four o'clock, from the fort, offering to capitulate.

23rd. Eight o'clock morning, capitulation signed. Private property sacred. Soldiers prisoners of war; Sepoys set at liberty. Colonel Floyd in command of Pondicherry. English flag hoisted at one o'clock.

25th. Walked all round Pondicherry. Enterable by the sea face from the south.

26th. Spent the whole day at Cuddalore, most pleasantly, with Mrs. Sheriff.

29th. Margaret, daughter of William Woolvin, sergeant, 52d regiment, and Sarah, his wife, baptized. Camp at Pondicherry

We have referred to the fact of one of Dr. Bell's pupils being sent in charge of the philosophical apparatus that was sent as a present to Tippú Sahib. We had marked, for extract, his account of his reception and treatment by that singular man; but the length to which we have already gone in extracting, and a consideration of the amount of matter that still lies before us, compel us to alter our intention. The same considerations induce us to withhold all the letters which, at the outset, we intended to insert, relating to public events. We should imagine that the correspondence of Col. Floyd, Major Dirom and Capt. Wight, will be of very considerable use to the historian of the eventful war in which these soldiers did good service. The frankness and despatch, with which these officers communicate to Dr. Bell details of the various operations that they severally conducted, and the various actions in which they were engaged, indicate the high estimation in which they held him. And, indeed, it may not be out of place, at the close of his Indian career, to notice what we shall have to dwell upon at greater length hereafter, the strong attachment that subsisted between Dr. Bell and his friends. It is needless to repeat, what our previous remarks will have led our readers to anticipate, that the relation that subsisted between them was not in accordance with our *ideal* of that which ought to subsist between a minister of the Gospel and the members of his flock; yet we doubt not that his influence upon them, and especially upon Col. Floyd, was, upon the whole, beneficial. As we have stated, there seems a gradual improvement in the tone of this fine soldier's correspondence; and we can scarcely doubt that his intercourse with Dr. Bell had a considerable share in leading him to seriousness, and to the cultivation of an excellent mind, which it seems to have been not mere modesty that led him to confess was lying waste, up to the commencement of that intercourse. We may as well mention, that this Colonel Floyd (afterwards General,) was created a baronet in 1816, and died in 1818, and that his daughter is Lady Peel, on whose behalf so much of the sympathy of mankind was lately called forth, on the occasion of the sad bereavement which she and the country sustained, when that great statesman, her husband, was so suddenly removed from the midst of us. General Dirom retired to Scotland, and died a few

years ago, full of years and honors. Capt. Wight also retired to Scotland, but we do not know any thing of his history, except what we learn from the volume before us. We find that in 1797, he was actively employed in quelling a very serious riot in East Lothian; that he ultimately attained the rank of Colonel, and that after his death Dr. Bell had the satisfaction of being able to procure a cadetship for his son.

Dr. Bell, as we have already said, quitted India on the 20th of August, 1796. The Directors of the asylum asked permission "to provide a convenient passage for Dr. Bell to Europe, in any ship he might wish to go by," but this he declined. Mr. Southey (for we have now passed from the father's part of the biography to the son's) here introduces a detailed statement of Dr. Bell's income, during his residence in India; from which it would appear, that he received, on an average, during the nine years of his residence in India, about £1,600 annually; but this we suspect must be an under-estimate of the droppings of that now extinct botanical product, the "Gold-mohur-tree;" inasmuch as we find, that on the eve of his departure from India, he estimated his assets at £17,030; a much larger sum than that at which Mr. Southey estimates his aggregate income. Now although, latterly, the interest on his previous savings, in those days when high interest could be obtained, might be sufficient to defray his very moderate expenses, this could not be the case in the earlier part of his career. But this is not all. Probably on account of a more favorable rate of exchange than he had calculated upon, we find that he actually brought from India £18,445-16-5, and left a sum invested, which, by 1820, had amounted to £7,490; so that the whole sum that he saved in India amounted to £25,935-16-5.

At first, Dr. Bell reported himself as visiting England on sick certificate, with the intention of returning to his duties as soon as his health should be re-established; but speedily he seems to have abandoned this idea, and set himself earnestly to secure a pension from the Court of Directors, founding his claim on the eminent services he had gratuitously rendered to India, in connection with the Orphan Asylum. He also asked permission to publish the report which he had drawn up previously to leaving Madras. This permission was immediately granted, and acted upon; and soon after a pension was conferred upon him of £200 per annum; but on the condition, that "if his health should permit of his returning to his duties as chaplain, at Fort St. George, and he should obtain leave to return, 'this pension should cease.'" In point of fact, however, he

lived in robust health, for thirty years after this, and might have gone any where from Pole to Pole; but he still retained his pension.

From this time he began his efforts for the introduction of the Madras, or "mutual instruction," system of education into British schools, and these efforts he never relaxed till the end of his life. His first attempt seems to have been at New Lanark, then the property of Mr. David Dale, and afterwards celebrated as the scene of the first socialist experiment of his son-in-law, the well-known Robert Owen.

Hitherto his report, although printed, had not been published; and he seems, at first, to have hesitated whether he should publish it at all. But as afterwards, when the controversies arose, to which we shall immediately have occasion to refer, concerning his merits as the inventor of the method, his opponents maintained that, even if it were granted that he was the first to practise the system, his delay and hesitation as to the issue of his report, indicated that he was not by any means aware of the importance of his discovery, and that it was only after the method was independently discovered by Lancaster, and when, under his auspices, its importance was evinced, that he cared for asserting his claim to be regarded as its discoverer,—his biographer is very properly solicitous to shew that this was not the fact. And in this, we think, he fully succeeds. Indeed, it is by no means difficult to show, that at no time was Dr. Bell blind to his own merits, or in danger of underrating the value of his own discovery. It ought to be remembered, in connexion with this matter, that he very naturally did not expect a pamphlet on such a subject to meet with an extensive sale, and that during the interval that elapsed between the printing and the publication, he had been busy in presenting copies to men of rank and influence, whom it was desirable to interest in the cause. He was doubtful of his power to induce the public to appreciate his discovery; but not of the value of the discovery itself.

The next matter in which Dr. Bell was engaged, was the purchase of an estate in Scotland. The following is his memorandum of the transaction:—

"Dumfries, 13th of February, 1798—Purchase of land.
 ' Bought of William Copland, Esq., of Collieston, Northfield of
 ' Clarebrand and Southend of Halferne, amounting to about 56
 ' acres, on lease at £56. The farm of Ernamerie, and part of
 ' Upper Clarebrand, amounting to 150 acres, rent £170-14.
 ' The life rent pendicle of Robert Conchar, of 22 acres, rent
 ' about £5-6. Total rent, £232 for £4,120.

"16th. Bought Halferne, 182 acres, on lease at £146' per annum, for £2,300. Total acres 415—rent £378, for £6,420."

Thus Dr. Bell realized the ambition of almost every Scotchman, in being the owner of a portion of his *natale solum*. The investment was regarded as a very advantageous one; the neighbourhood was good; and the price was little more than seventeen years' purchase. The engagements in which he was speedily involved, however, left him little leisure to squire it in Galloway. Indeed, he visited his estate only at distant intervals, and on these occasions, he generally stayed for very short periods.

Two days after the date of the preceding memorandum, he proceeded to London, and accidentally met "D. P. Watts Esq., who was then one of the trustees of St. Botolph's, Aldgate, the oldest Protestant parochial school in London, to whom he presented a copy of the Madras report." The result we must give at length in the words of Mr. Southey:—

This Mr. Watts immediately placed in the hands of Samuel Nichols, the master, and desired him to read and consider it, and to be prepared to give his opinion on it at the next meeting of the board. Shortly afterwards he wrote to Mr. Watts, informing him of the steps he had taken, which were highly creditable to his judgment. "I have perused Dr Bell's plan," he writes, "with much attention and pleasure, and do declare to you, that I conceive it to be the most facilitating, as well as the most effectual, mode of instructing children that can be adopted. The dividing the children into classes, and placing a senior boy over them, is productive of many advantages. It instructs the younger ones with more rapidity, because to the monitor they can read and spell twice or thrice in the morning and afternoon, when to the master not more than once. The elder boy, while he is teaching his class, is also instructing himself, by riveting in his mind by repetition those lessons which he had formerly learned

"It is an infallible method for the preservation of order, to the almost entire exclusion of corporal punishment, by the monitor being responsible for the good conduct of his class, by the effect on the minds of the class, arising from the reproach or punishment which will fall on their monitor through their misconduct, and by the general competition of classes, each being numbered or descriptively named; and it renders the task of superintending a school thus regulated at once pleasant and easy.

"I am at this time trying the effect of teaching the alphabet with the finger on sand, which, for the short time it has been in practice here, promises the most marked success."

From this time the system appears to have been acted upon in this school; for in 1803, we find a letter from Nichols to Mr. Watts, in which he thus speaks of the use of sand as one of the auxiliary practices:—"The sand I continue to use, it being the most facilitating as well as the most saving method that ever was conceived. The following is an instance of its efficacy:—I had a boy, who is the dullest, heaviest, and the least inclined to learning I ever had, who, having for six months past wrote upon sand, and read alternately and constantly while at school, is now able, not only to spell every word, but can tell me any word, let me ask him where I will, and he appears now to have an inclination to learning, to which, when he first came, he had an utter aversion."

No further account of this school appears until 1807, when Dr. Bell visited it twice, and was so much pleased with an addition which Mr. Nichols had made to the minor practices, that of the boys counting the time of the stops in reading, that he immediately had the practice introduced into Lambeth school.

In 1811, we again find this school mentioned in a letter from Mr. Nichols to Mr Watts, where he says, "I hereby most respectfully inform you, that the parts of Dr. Bell's plan adopted in the above school have been—classing the children, and placing them under teachers and assistants, and writing with a pen upon damp sand;" and he adds, "I became an admirer of Dr. Bell's plan the moment you honoured me with its perusal, and have considered it ever since a most delightful and encouraging method of instruction." In another letter to Mr Watts, in 1812, he also says, "It would have been a happiness to me, as well as an incalculable benefit to the school, if you, sir, had continued an active trustee This school has been literally upon the Madras system from the time you first delivered the Rev. Dr. Bell's book into my hands, in the year 1798."

The latter part of 1798 and the former part of '99, seem to be the only year in which Dr. Bell enjoyed something approaching to a holiday. The winter he spent in Dumfries, in the neighbourhood of his property, and the summer in various trips and excursions undertaken with the joint view of seeing the country, and introducing the Madras system. In August, 1799, he visited Edinburgh, and was immediately applied to by Sir William Forbes, on behalf of the vestry of the English episcopal chapel there, to officiate in the chapel during the autumn. To this request he at once acceded, and officiated in the chapel until the following March, giving his services gratuitously, and securing the affectionate respect of the congregation, by whom he was presented with a silver tea-service. At this time he was also elected a fellow of the Royal Society of Edinburgh. But his great object, during his residence in Edinburgh, was to get the Madras system introduced into some of the principal schools there; however he found obstacles that he had not anticipated, and did not, at this time, succeed in his attempt. At the close of this year (3rd November, 1800), he married Miss Barclay, daughter of a clergyman of the church of Scotland. The marriage was a very unhappy one, and a separation took place in 1806, after which his wife and he seem to have had no intercourse. Mr. Southey leaves the curiosity of his readers altogether unsatisfied, respecting the causes of this breach; and we shall not attempt to withdraw the veil which he so closely draws.

The period that elapsed between Dr. Bell's departure from India and the end of 1801, may be considered as another epoch in his life. At the latter date, he was appointed by Mr. Calcraft to the rectory of Swanage, Dorsetshire, where he took possession

and preached his first sermon on Christmas day. There is a good deal of interesting information given us, respecting the inhabitants of Swanage, the greater portion of whom were engaged in the quarrying of Purbeck stone. Amongst his parishioners, Dr. Bell found several men of remarkable character, self-taught, intelligent, and even scientific. Some of these he converted into teachers, and got them appointed to various offices, from time to time; and they seem to have admirably realized the expectations that he formed respecting them. Dr. Bell's first care was devoted to the Sunday schools, which had been established before his appointment to the rectory, and into which he now, with great caution and judiciousness, introduced "the system." There were no less than thirteen day-schools in his parish; and as the population was under 1,500, the schools must have been poor affairs. Dr. Bell, instead of wasting his time upon all of these, seems wisely to have selected one of them as the field of his operations; but whether he selected the best, or whether he took the one to which he got readiest access, does not appear. The school was an exceedingly disorderly one, and gave a fine opportunity for an exhibition of the power of the system, to produce regularity and progress.

Another object that occupied Dr. Bell's attention, was the introduction of vaccination amongst his parishioners. Having brought some vaccine matter from Edinburgh, he prevailed upon a family to allow their two children to be submitted to the operation. He accordingly vaccinated the boy, and Mrs. Bell the girl; and they succeeded so well, that in the course of the spring, he and Mrs. Bell vaccinated no fewer than 300 persons. As he never did things by halves, we find him carrying his zeal for vaccination into all places and all times, even into some places and times which, according to our feelings and judgment, were scarcely suitable to it. Witness the following extract:—

On this subject, he thus speaks in a letter to a friend:—"Sunday the 15th, (June 1806,) I did what was never done before in Swanage—preached twice, and the same sermon both forenoon and afternoon, on cow-pock. The consequence is, that I have now this year vaccinated 211 subjects, which, added to the three former years' list, make 604 I have vaccinated. A mother has brought a second child from Portsmouth, on purpose for my vaccination, because the elder had resisted the small-pox in every way, whom, being accidentally here, I had vaccinated with my parishioners and neighbours; for I send none away. Among other causes I am detained by the vaccination (brought on before the usual period by the natural small-pox breaking out in the neighbourhood, from returning to London so soon as I intended." And in the course of the next month, he writes:—"I have now almost finished my fourth annual vaccination for the cow-pock, amounting in all to 658 subjects, from seventy-eight years of age to twelve months; and have set old women, school-mistresses, &c., in neighbouring parishes, inoculating with vaccine matter."

In connexion with the subject of vaccination in Swanage, Mr. Southey, with a good deal of his father's spirit, introduces an account of a Dorsetshire farmer, who is said to have introduced and practised vaccination before Dr. Jenner. Dr. Bell made a statement on the subject to the Jennerian society, who sent for the old man, defrayed the expenses of his journey to and from, and his residence in, London, and had his portrait painted and hung up in their hall. Altogether it seems to be clearly established, that Benjamin Jesty was the first who discovered and practised vaccination; yet was Dr. Jenner fairly entitled to all the fame and emolument that he enjoyed as its discoverer, inasmuch as it was he who, having made the discovery without any communication with Jesty, made it available for the advantage of mankind. The only other matter on which we find Dr. Bell bringing his energies to bear, during his residence in Swanage, was the introduction of straw-plaiting as an employment for the girls of his parish.

It was while he was rector of Swanage, that the controversy arose respecting the comparative merits of Dr. Bell and Joseph Lancaster, in the invention and introduction of the method of mutual instruction. To enter into the details of this controversy, would lead us far beyond the limits which we must prescribe to ourselves in this article. We shall, therefore, only state generally, that we think it clearly established, that Dr. Bell introduced the system at Madras; that Mr. Lancaster, although he had made considerable improvements on the prevalent modes of tuition before he heard of Dr. Bell's method, derived the first idea of that method from Dr. Bell's report; that being a practical teacher and a man of lively fancy, he engrafted upon it various methods of discipline, some of which were manifest improvements, while others were of a somewhat questionable kind; that at first he willingly acknowledged the obligations under which he lay to Dr. Bell; and that he did not, at any time, deny that he had derived the method of mutual instruction from him, while he considered that the Lancasterian "system" was his own, inasmuch as it consisted, not merely of Dr. Bell's principle, but also of his own methods and details, which Dr. Bell's friends and supporters regarded as unseemly excrescences, only tending to mar the beauty and efficiency of the principle itself. The evil was, that the controversy became one between church and dissent, or rather between "high church" on the one hand, and "low church" and dissent on the other. The fact was, that the questions at issue between these bodies had no more to do with the systems of Bell and Lancaster than with the systems of Ptolemy and Copernicus. Dr.

Bell himself always maintained, that the sole peculiarity, which constituted the system for whose invention he claimed credit, was the method of mutual instruction. Now this method is clearly fitted for teaching either the church catechism or the formulary of any other church, or for imparting instruction on other subjects in schools in which no religion at all is taught. But in point of fact, Dr. Bell's schools, in Madras and in England, were conducted on church principles; while Mr. Lancaster's were founded on more latitudinarian views; and the partizans of Dr. Bell dragged in the controversy respecting the system of teaching in support of their views in regard to the subjects taught, and mixed up the controversy as to the monitorial system with the controversy as to the union of church and state. To us who, at this distance of time and place, may be supposed to be able to form an impartial judgment, this seems to be the real state of the case. Dr. Bell introduced the method of mutual instruction at Madras, and practised it with excellent effect there for several years. Mr. Lancaster, many years after, introduced various improvements into the discipline of schools. While he was endeavouring to bring his system to perfection, he met with Dr. Bell's book, and afterwards went down to Swanage, and spent some days in the Rectory. He immediately introduced Dr. Bell's method into his own school, fully and candidly acknowledging its importance, and then went on introducing more and more improvements, some of them undoubtedly such, and others of a very questionable kind. Thus Dr. Bell's friends said in substance, "The improved system consists exclusively 'in the method of mutual instruction; and Dr. Bell is the author 'of that method, therefore he is the author of the system;" while Mr. Lancaster's friends said, "True, Dr. Bell is the 'author of this method, but this is a very small, though not un- 'important, part of the system as practised in the Lancasterian 'schools, and of that system, as a whole, Joseph Lancaster is 'the author." Such appears to be the real state of the question, in so far as the real merits of the controversy are concerned; but by some means, it got mixed up with the controversy as to the connexion of schools with the church, and a great deal of unfair argumentation was used on both sides. For example, on the one side we find a great deal of personal abuse heaped on Lancaster, whom we believe to have been a man of great zeal and earnestness and simplicity of purpose, though not untinctured with vanity; while on the other side, it is only a short time ago, that we met with the following note in the writings of the late Rev. Sydney Smith. Having occa-

sion,* in the course of an article on a different subject altogether, to introduce Dr. Bell's name, he explains in a note, that Dr. Bell was "a very foolish old gentleman, seized on eagerly by 'the church of England to defraud Lancaster of his discovery.'" Now this is unfair in many ways. Whatever Dr. Bell may have been, he was not at all what ninety-nine out of every hundred persons will understand by the epithet applied to him of "a foolish old gentleman;"—then it was not the church of England, but a particular section of its members that entered warmly into this controversy, as is indicated by the fact that Bishop Porteus was never at all cordial towards Dr. Bell, and was at one time, apparently, rather in favor of Lancaster; while Mr. Sydney Smith himself was at once a dignitary of the Church of England, and a zealous partizan of Lancaster;—and then, in point of fact, the supporters of Dr. Bell did not attempt to defraud Lancaster of his discovery in favor of Dr. Bell. They only claimed for him what was really his own, and said, that all the rest was either useless or worse. It is as if A. claimed to be the inventor of roast goose, and B. the inventor of apple sauce, and A.'s friends should say,— "His is, in reality, the dish; you may add to it what sauce or seasoning you like, the substantial dish is not 'affected thereby.'"—"No," say the advocates of B., "the roast goose is, indeed, a valuable part of the dish, when taken along 'with the sauce, but the sauce is good in itself, and good as 'capable of forming a part of other dishes as well as of this, 'while the goose would be but a dry and insipid dish without 'the sauce; while therefore it is admitted that the simple and 'poor dish, roast-goose, is the invention of A., it is contended 'that the composite and excellent dish, roast-goose-and-apple- 'sauce, is, that of B." Now here the controversy should stop, and it should be left to each epicure to determine whether in reality greater praise were due to him who roasted the goose, or to him who prepared the sauce; whether the goose were good without the sauce, and whether it were better with it. But unfortunately the controversy turns upon the propriety of eating roast goose at Michaelmas; A.'s supporters maintaining that on that day every table should be graced with the dish; while B.'s advocates aver that the dish, as prepared by their client, is good for all seasons, and that there is no more reason why it should be on the table on Michaelmas than on every other day, and no less reason why it should be eaten in Lent than at any other season. And then the controversy branches out into the propriety of the observance of saints' days and fasts and festivals generally; and so the controversialists lose sight

of A. and B. altogether, while yet they firmly believe, and try to persuade others also, that they are still engaged in discussing the merits of these gastronomic *artistes*!

The principal controversialists on Dr. Bell's side were Mrs. Trimmer, a good woman, the editor of an educational magazine, and the authoress of many good school-books; but so high in her church principles, that she could not allow any good to exist without its pale;—Dr. Marsh, a man of great learning and great power, who was first known as the author of a very violent attack on the Bible Society, and afterwards as Bishop of Peterborough, and translator of Michaelis's Introduction to the study of the Scriptures. Even his own party thought he had gone too far in his assault on the Bible Society; and Dr. Bell regretted that his advocacy of his claims should have come so speedily on the back of that controversy; because he knew that his advocacy would do prejudice to his cause in the estimation of the friends of that noble institution;—and Lord Radstock, a blunt and warm-hearted sailor, who shewed more zeal than discretion in his conduct of the controversy, and led even those on the same side to silently exclaim—"Save me from my friends."

Meantime the system was introduced into various schools of importance in England and Ireland. The details are interesting to the professional teacher, but can scarcely be so to the public in general. We shall, therefore, pass them over, and shall only quote Dr. Bell's account of his interview with the Duke of York at the Royal Military Asylum, Chelsea, and of his report of the interview to the archbishop of Canterbury:—

Dr Bell remained at Chelsea till about the end of October, when, having succeeded in organizing the Asylum to his satisfaction, he thought it proper to return to his duties at Swanage. Hardly, however, had he arrived there, when he was recalled, for the purpose of showing the fruits of his labour in the Asylum to the Duke of York. This summons he at once obeyed; and some time after, in writing to General Floyd, gave the following account of his visit:—"When I left the Royal Military Asylum, . . . which I had attended for two months to remodel it, I was sent for by the Duke of York, to meet his Royal Highness there, and to exhibit the machine which I had put in motion there. Next morning, when I had paid my duty, and reported progress to the Archbishop, he asked me how I was pleased with my interview, and what the duke, the president of the institution, thought of my proceeding. I said, I was so little acquainted with the language of great men, smiling and bowing to his Grace, in whose presence and at whose table I had so often sat, that I did not know how to interpret any of the praises of simplicity, &c., which his Royal Highness was pleased to bestow upon it; but when he said, not only to me, but to my friends in my absence again and again, 'he only wondered that it had not been found out before,' I was sure 'we had him.'

"I had the impudence to say I had borrowed my system of his Royal

Highness, that is, of his army—that in India, Generals Floyd, Knox, Nesbit, &c., had infused into me some of their military spirit; and that my teachers and assistant-teachers were my sergeants and corporals, and my reports their orderly-books. It has often occurred to me of late, that it was insensibly in that school I learned what I taught."

In 1807 Dr. Bell received a complimentary letter from his former pupils at Madras, which he had printed and distributed amongst his friends, while he submitted the original to the Court of Directors. The subject of his claims was incidentally introduced to the House of Commons on occasion of the discussion of a measure introduced by Mr. Whitbread, respecting the poor laws. It was tacitly assumed by Mr. Whitbread and his supporters, that Lancaster was the author of the improved system, and "no mention of Dr. Bell's name appears to have been made in the debate, except by Mr. Calcraft, (the patron of the living of Swanage) who rose and said, that the system of education so much recommended was solely and wholly attributable to his near neighbour and respected friend, the Rev. Dr. Bell, rector of Swanage." This led to an interview between Dr. Bell and Mr. Whitbread, which, however, issued in no material consequences, except a public acknowledgment, on the part of Mr. Whitbread, of the priority of Dr. Bell's use of the method of mutual instruction.

Dr. Bell and his friends now felt it desirable that he should receive some appointment, which should leave him more at liberty to prosecute the object of working the system in those schools into which it had been introduced, and effecting its introduction into other schools, than was compatible with the duties of an extensive parish. An opportunity soon occurred. Bishop Dampier, on his promotion from the see of Rochester to that of Ely, resigned the mastership of Sherburn hospital, in the diocese of Durham, which he had held in conjunction with the former office; and Bishop Barrington, who had long been one of the most zealous, and, at the same time, one of the most judicious advocates of Dr. Bell's claims, agreed to confer on him the mastership of the hospital. He appears to have originally contemplated the retention of Swanage, although it was on the ground of the weightiness of its duties that he professedly sought preferment. He, however, resigned it, the bishop making it a condition of his appointment to Sherburn Hospital that the nomination of a successor at Swanage should be given up to him; to which arrangement Mr. Calcraft agreed. He was told that the clear income of his new office would not be less than £1,188; but it appears that it generally exceeded this sum considerably, although he introduced changes in the system of management,

which materially increased the expenses, and lessened the clear income. He received £3,000 from his predecessor for "dilapidations."

Sherburn hospital is one of those relics of the piety of popish times, of very questionable utility. It seems to have been originally a leper asylum; but when the disease of leprosy was happily banished from England, it was converted into an asylum for old men, of whom thirty were maintained, in a state of what we should call vegetable enjoyment, but that we have too much respect for vegetables, to compare to them a set of discontented old fellows, who were perpetually wrangling about the quality of their beer, and the exact point to which the roasting of their beef ought to be carried.* The revenues belong to the master, on the condition of his clothing and dieting the "brethren" according to certain scales. Dr. Bell, shortly after his appointment, considerably increased the allowances of the brethren, and really did all that could be done to content them; and he did succeed to a considerable extent, in smoothing the troubled waters of their idle minds.

For several years after this period, Dr. Bell was incessantly employed in correspondence respecting the system, and in tours and visitations of schools in England and in Ireland. The next matter of special moment that attracts our notice, is the formation, in 1811, of a "National Institution" for education on the Madras system, in connexion with the established church. This society commenced in London, soon radiated into the provinces, and greatly promoted the diffusion of the system. This year he also received a second communication from his Madras pupils, accompanying a resolution passed at a meeting, to the effect that a service of sacramental plate, and a gold chain and medal, should be presented to him, and that a hundred copies of a copper-plate engraving of a miniature portrait of him should be purchased for distribution amongst the subscribers. These resolutions were carried into effect, and Dr. Bell returned a long answer to the address, which is admirably written, although we are painfully struck with that absence of evangelical sentiments which we have already noticed as pervading Dr. Bell's correspondence. At this time the Duke of York, having witnessed the success of the Madras system in the Royal Military Asylum, resolved, with the sanction of the Prince Regent, to introduce it into the regimental schools throughout the army; and requested Dr. Bell to draw up a manual of instructions for establishing and conducting these

* An interesting account of Sherburn hospital may be seen in Howitt's *Visits to Remarkable Places*. Some portions of this account we should quote did our space permit.

schools. This manual, contrary to his usual habits of literary composition, he completed in the course of five days.

The current of Dr. Bell's life ran on smoothly till the autumn of 1813, and success attended his efforts every where; but at this time, it was interrupted by certain discontents on the part of his Sherburn "brethren,"—"a little more than kin, and less than kind"—who complained to the bishop of their treatment. A long correspondence ensued between the bishop and Dr. Bell; and it seems that the bishop was satisfied that Dr. Bell's conduct in the matter was unexceptionable, and that the complaints of the brethren were either groundless, or that they applied only to the conduct of the contractor who supplied the provisions.

We must pass over the immediately subsequent events in Dr. Bell's life, including his interview with the Grand Duchess and the Emperor of Russia, and a visit which, in the autumn of 1814, he paid to Ireland, on the invitation of the bishop of Derry, for the purpose of introducing the system into the Foundling hospital at Dublin, in the course of which visit he held conferences with the directors of various other institutions, and with Mr. Peel, who was then Secretary for Ireland. We find nothing but schools and schoolmasters, correspondence and visitations, until October 1815, when he treated himself to a well-earned holiday, and proceeded to Scotland, where he had not been for several years. He remained there until the end of December, when he returned to England. His account of this trip, contained in a letter written from Carlisle, is too characteristic not to be extracted:—

I have just finished a tour of three months in my native country, to visit friends—not its curiosities, interesting scenery, or natural beauties, but its scholastic institutions. Nothing is curious, or interesting, or beautiful in my eyes, but the face of children—but the infant mind—but the spiritual creation. Though I have been in America, Asia, Africa, as well as Europe, and in a country notorious of late, (let the Bonaparteans say where,) beyond the limits of them all, I have, in my present visitation, been carried in the line of my vocation further north than ever I was before. I have been in a city which has as many universities as all England.

In the summer of next year (1816), he carried into execution a long-cherished design of a tour on the continent. He spent some time in Paris, then proceeded rapidly to Geneva, Lausanne, Yverdon, where Pestalozzi's school engrossed his attention, Hofwyl, where Fellenberg established his celebrated industrial school, Friburg, Basle, and down the Rhine into Holland. This tour occupied from June to September; and having now contracted a love of foreign travel, he contemplated a visit to America, but was dissuaded by his friend Lord Kenyon, on the ground that there "was not, and (so his Lord-

ship feared) never would be, enough of principle in America, to work upon to do good, even by Dr. Bell's almost all-powerful system!" He therefore went about in the north of England, entirely engrossed, as usual, with schools and school-masters. In June 1817, he visited Windsor, at the request of the good old Queen Charlotte, and was much gratified at the reception he met with from Her Majesty and the Princess Elizabeth.

Again Schools! Schools! in England and Scotland, until the end of January, 1818, when he received at St. Andrew's a note from the archbishop of Canterbury, offering him a prebendary's stall in Hereford Cathedral. He was accordingly appointed by the archbishop, and admitted by the bishop of Hereford; but he soon found that the office required longer residence than he had anticipated, and that the mastership of Sherburn hospital prevented his holding several of the appointments that were attached to the stall, and from which its income was mainly derived. He was therefore anxious to effect an exchange, but in this he did not succeed until March of next year, when he had the choice of two preferments, a prebend in Westminster, and the wardenship of Manchester. The income of the latter office was higher, ranging from £1,200 to £2,000 a year, while the former was valued at from £700 to £1,100; but he preferred the former, probably because he thought it would be more advantageous to reside in London than in Manchester. He was accordingly installed prebendary of Westminster, and entered on the duties of his office. We may mention, as an instance of his constant desire to do every thing in the best manner possible, that on his appointment to metropolitan duty, "he became very desirous of correcting 'his Scotch accent'—rather a hopeless task, we should suppose, for a man in his sixty-seventh year. He accordingly employed his secretary "to note down during sermon those words 'in which it most evidently appeared; and on returning home, 'he would endeavour to acquire from him the proper pronunciation of them." This was a somewhat novel application of the *mutual instruction* principle, the clergyman instructing his auditor in the doctrines and duties of Christianity during sermon, and the auditor instructing the clergyman in elocution afterwards! His secretary was also required to sit in the most distant parts of the chair, to ascertain whether the preacher's voice was audible at a distance.

An event now occurred, which greatly disturbed Dr. Bell's peace of mind. We have already alluded to the complaints that were made by the Sherburn brethren in 1813. These were renewed from time to time; but in 1819, they assumed

serious aspect. Mr. Michael Angelo Taylor, of Chancery-Reform celebrity, having heard of the complaints made from time to time by the "brethren," saw that the hospital would furnish him with a "grievance" that would "tell" admirably. He therefore entered into correspondence on the subject with the bishop of Durham, threatening to expose publicly the abuses that he professed to have detected in the management of the trust. The Bishop agreed to set an enquiry on foot, and appointed as commissioners the Rev. D. Durell, and the Rev. H. Philpotts, who has since attained so much notoriety as bishop of Exeter. Their report was very favorable to Dr. Bell; they only recommended a few improvements, which he was very willing to adopt. The commissioners, however, had only enquired into the treatment of the brethren, whose complaints led to their appointment; and the bishop had consulted his temporal chancellor respecting the whole management of the trust. This gentleman gave as his opinion, that Dr. Bell had not properly expended the £3,000 that he had received from his predecessor for dilapidations, and that he had appropriated to his own use the money received for timber sold from the estates belonging to the hospital. Against these charges Dr. Bell vindicated himself, by showing that he had actually laid out, or was then laying out, on the repairs of the dilapidations, a sum that would be no more than covered by the £3,000 and the price of the timber together. He admitted that this work had been carried on more slowly than it might have been, but maintained that he had all along had the full intention of devoting the whole sum in question to the benefit of the hospital. The bishop now determined on holding an official visitation of the hospital, which he carried into effect in the month of August. The result of the examination of the brethren was highly favorable to Dr. Bell, and the bishop expressed his satisfaction as to their treatment. But by the advice of his temporal chancellor, he issued an ordinance, requiring the master to apply the proceeds of the sale of timber to the erection of additional buildings, for the purpose of converting the fifteen "out-brethren" into "in-brethren." As the former cost the master only about £5 each, while the latter cost £35, this involved a considerable diminution of his income. But the worst effect of this matter was the irritation produced by the discussions in the mind both of Dr. Bell and of the aged prelate, who had, for so long a time, been his kind and faithful friend. The bishop's ordinance was of course complied with, although Lord Kenyon, Dr. Bell's constant adviser in all matters, expressed a strong opinion that it was unjust.

Dr. Bell now returned to his favorite work, and was busied in receiving and answering innumerable communications respecting schools and the selection of schoolmasters, the bestowal of prizes upon teachers, and the examinations necessary to ascertain their several merits. Thus passed the time till midsummer 1822, when he paid a visit to Galloway, where he found that his estates had been much neglected. "He now read books on farming, rode and walked frequently over his property, and questioned his tenants on every imaginable point, that he might be the better able to set on foot all necessary improvements." He did not, however, neglect the great business of his life, but "took much pains with the schools at Castle Douglas, Dumfries, (where he occasionally assisted in the episcopal chapel) and Crossmichael; and at the latter place, he found an able and zealous co-adjutor in the Rev. D. Welsh,* who cordially seconded his efforts to establish a Madras school, which they ultimately succeeded in doing."

Another period of about seven years passed in the usual manner, occupied with incessant correspondence on the great subject, visits of inspection, with occasional intervals of nominal rest, but really only varied labour, at Cheltenham, where he had purchased a very elegant villa. This brings us to 1829, when Sherburn hospital was visited by a parliamentary commission. Dr. Bell denied their right to make any official enquiries, as the bishop of the diocese was the sole visitor of the hospital; but willingly furnished them with all information as individuals. From their report it appears that the average expenses amounted to about £1,373, and Dr. Bell's clear income to £1,164 per annum.

Hitherto Dr. Bell had enjoyed such a measure of health and strength as falls to the lot of few of the human race; but at last he was obliged to succumb to the influence of old age. "As early as September of the present year, (1830), while he was staying at Sherburn house, a slight indistinctness and thickness in his voice was perceptible, and when he preached at Westminster Abbey in October, it was evidently with great exertion. It was not, however, till some time after his return to Cheltenham, that he became at all alarmed about himself. Finding the difficulty of articulation increase, medical aid was called in—Mr. Seagur, from whose advice he had formerly received much benefit, and Dr. Newell, who had

* Author of the Life of Dr. Thomas Brown, and afterwards Professor of church history in the University of Edinburgh, and one of the leaders in those movements, which issued in the disruption of the Scottish establishment, and the formation of the Free Church of Scotland, in 1843.—ED. C. R.

attended him thirty years before, when at Cheltenham, being his present attendants." The opinions of Sir Henry Halford and Sir Benjamin Brodie were also taken, and he patiently submitted to the course of treatment which they recommended; but it was no use; his voice became gradually more and more inarticulate and at last his vocal organs refused their functions either; and it was only by means of a slate and pencil, and signs, that he was able to communicate with his attendants and friends. On this warning he proceeded to "set his house in order." He had made many wills from time to time; but had continually changed his intention respecting the disposal of his property, as new objects from time to time presented themselves. Now, however, it was necessary to act decidedly; and on the 11th of May, without saying a word to any one else, he desired Mr. Davies to write as follows, to his bankers in London for his signature. "It is my wish for you to transfer into the joint names of William Haig, provost of St. Andrew's, North Britain; Robert Haldane, D. D., first minister of the parish church of St. Andrew's aforesaid; George Buist, D. D., second minister of the said parish church; and Andrew Alexander, A. M., professor of Greek at the university of St. Andrew's, the sum £60,000 (sixty thousand) three per cent. consolidated Bank Annuities, being part of the stock now standing in my name; and I will thank you to send me the necessary power of attorney for that purpose; and another (I suppose will be necessary) for the transfer of £60,000 three per cent. reduced, &c.

"Let me entreat you to make all dispatch, as no time must be lost."

The powers of attorney were sent to him next day, and immediately signed. Perhaps £120,000 were never conveyed away in so laconic a manner. Previously to this, he had purchased some pieces of ground in St. Andrew's, and these he directed to be conveyed to the same trustees, for the purpose of erecting school-rooms and other buildings.

This transfer being effected, there naturally succeeded a period of intense excitement. No trust-deed was as yet executed, and if he had died in the meantime, the trustees might have devoted the funds to any conceivable purpose; they might have thrown them into the sea, or expended them on a thousand-fold Ellenburghian quantity of lollypops. Hence the necessity of hastening the execution of a trust-deed; but then on the other hand, he had not definitely made up his mind as to the precise destination of the funds. After various fluctuations of opinion and intention on

this point, it was at last determined, that £50,000 should be appropriated to the foundation and endowment of a "Madras College" at St. Andrew's; £50,000, in equal Shares of £10,000 each, for the establishment of "Madras Schools" in Edinburgh, Glasgow, Aberdeen, Inverness, and Leith; £10,000 as a subscription to a Royal Naval School, which was about to be established in the neighbourhood of London; and £10,000 to the provost, magistrates and town-council of St. Andrew's, for moral and religious purposes, and for useful and permanent works for the benefit and improvement of the town. A deed to this effect was drafted, and two of the trustees proceeded to Cheltenham. It was discussed and re-discussed for several days,—Dr. Bell, though unable to utter a word, taking a warm and animated part in the discussion. It was then forwarded to a London lawyer of eminence: and at last it was signed by Dr. Bell and the two trustees, they binding themselves under a penalty to procure the signatures of the other two. As to the disposal of the remainder of his property, we cannot make out a very distinct account, as he so often made and cancelled wills; but so far as we can understand the matter, he left his villa at Cheltenham to his sister, and his estate in Galloway and property in Edinburgh, (burdened with certain annuities to his sister and other relatives) to the town of Cupar in Fife, for the promotion of education on the Madras system. He also gave £2,000 for the endowment of a lectureship, in connexion with the episcopal church in Edinburgh, on educational subjects. Altogether it would appear that he made over property for the purpose of promoting the work of education, that would yield about £4,000 a year for ever.

Dr. Bell was now sadly distressed by what he deemed the remissness of the St. Andrew's trustees. He had been all his life of a hasty and impatient temper, which was, of course, not lessened by his confinement and the loss of his voice. He could not, therefore, understand why buildings should not be erected, and schools established, in a space of time, which almost any other man would have admitted to be far too short for the purpose; and the trustees were not men of very extraordinary activity. He, therefore, attempted to infuse fresh blood into the trustee-ship, and nominated a set of "extraordinary visitors." He also nominated Dr. Gillespie of St. Andrew's, under the direction of the trustees, to the office of "special visitor" on a salary of £100 a year. The trustees strenuously objected to what they represented as an unwarrantable infringement of the trust-deed; and an angry correspondence ensued, in which Dr. Bell certainly uses very bitter language, especially charging the

trustees with having hurried the execution of the trust-deed, while his mind was naturally in a state of considerable excitement;—a charge which was certainly without foundation. He received from the most eminent Scotch lawyers opinions, that he had the power to modify and supplement the trust-deed; and, accordingly, executed another for the appointment of the visitors and special visitor; but eminent English lawyers gave the contrary opinion, and so this supplementary deed became a dead letter.

At last, on the 27th of January, 1832, Dr. Bell closed his long and laborious life, and on the 12th February, his remains were deposited in Westminster Abbey.

If our space permitted, we should now give some extracts from the correspondence addressed to Dr. Bell in England, as we did at the close of our notice of his Indian career. But the length to which this article has extended renders this impossible; and this is the less to be regretted, as it almost all relates to schools, and consequently has a good deal of sameness about it. There is one rather remarkable exception, which we should like to quote as an amusing instance of two thorough enthusiasts on different points coming into contact with each other. The Rev. T. Sykes of Guilborough was the very model of a High-church clergyman, rich and charitable, learned and zealous,—for religion moderately, for the church enthusiastically. He endeavoured, with wonderful earnestness and perseverance, to draw Dr. Bell into a controversy on ecclesiastical matters, respecting the relation of the episcopal church in Scotland to the church of England; but this Dr. Bell as pertinaciously refused, on the ground that it lay altogether beyond his province. Mr. Sykes rejoined that a subject of such importance as the faith in the “holy Catholic Church” could not be beyond the province of any minister, or any Christian; and Dr. Bell begged him, in the most polite terms possible, —*Suavissime in modo, fortissime in re*,—not to bother him any more about a matter that did not interest him in any degree. The correspondence is one of the most amusing that we ever met with, but is far too long for insertion here.

Perhaps the most enthusiastic of Dr. Bell's admirers, and the most attached of his friends, was Lord Kenyon, the son of the first Lord, a highly respectable man, and an admirably consistent Tory. Dr. Bell paid him many visits, and received from him, and wrote to him, innumerable letters, applied to him on all occasions when he required advice, and kept him informed of all his proceedings. His Lordship's seat at Gredington was the place where he seems most to have delighted to pay a visit; and his Lordship's schools, thorough Madras ones, he regarded as the best examples

of the application of the system to village schools. His other most frequent correspondents were Mr. Marriott and Mr. Watts, with the lake poets, Wordsworth, Southey, and S. T. Coleridge. From Dr. Southey, especially, he received very valuable advice on several important occasions, his appreciation of which is shown, not so much by his acting in accordance with it, (for this was a stretch of compliance beyond his power,) as by his sometimes expressing regret afterwards that he had not taken it, and by the anxiety he manifested to secure his services as his literary executor.

And now it may be expected that we should attempt an estimate of the character of Dr. Bell, and of his influence on the men of his age and of future generations. This we shall do very shortly. We have already more than once alluded to what we regard as the fatal defect of his apprehension of the grand distinguishing truths of that Gospel which he was commissioned to preach; and we cannot doubt that this defect made him both a less useful and a less happy man than he would otherwise have been. The grand distinguishing feature of his character was that which is essential to all greatness, and which we believe goes more than any other one quality to the constitution of greatness,—the power of concentrating his whole mind upon one object. No man who can do this is a little man; and if the object be good in itself, no man who can do this will fail of accomplishing much good. If we have at all succeeded in communicating to our readers any considerable portion of the impression produced on our own mind by the study of Dr. Bell's history, they are fully aware how thoroughly he consecrated every faculty of body, soul and spirit, every hour of his time, and every waking thought and sleeping dream, to the advancement of education; and how effectually he succeeded, is shewn by the wide diffusion of the Madras system all over the civilized world.

But this kind of character has its disadvantages. Dr. Bell was in earnest, and he could not afford to *papilionize* with mere idlers. The man of one aim is generally, to a greater extent than is desirable, a man of one idea;—and there is no doubt that Dr. Bell judged of men and things solely with reference to their bearing upon the Madras system. He was unquestionably dogmatic and overbearing when his own system was touched, and it could not but be always touched, since it radiated forth, in his apprehension, into all the regions of human thought and human affection. Hence it was that, notwithstanding the immense extent of his acquaintance and correspondence, his friends were not very numerous; but those who *were* his friends were attached to him in no ordinary degree.

His manners were not much fitted to attract the merely

casual observer; his appearance was rather gruff and ungainly, and he had but little sympathy with, or interest in, the matters that occupy the attention of the generality of men. Like most of his countrymen, he was of a very argumentative turn of mind, and he had neither the tact nor the temper to make him a good arguer. Thus, although our sympathies are entirely with him in his controversy with his St. Andrew's trustees, we cannot but perceive that he entirely sacrificed the advantages of the better cause and the right side of the argument, by his violence of temper and virulence of invective, while his adversaries preserved their coolness unruffled, and had, undoubtedly, the best of the argument. This was in his latter days, when it may be supposed that old age, and disease, and speechlessness, had much ruffled his temper; but the same infirmity must have attached to him in his younger years. We might refer to various little incidents that go to demonstrate this; but the following short paragraph, in a letter from his kind friend, Colonel Floyd, evidently alluding to some self-accusation on his own part, will stand in the place of more detailed illustration:—"I pray you" (writes Colonel Floyd, in 1789) "not to be cast down, however often you may be worsted in conversation. But I am of opinion it may be safer to proceed by collateral applications, rather than, confiding in your courage and strength, by direct attack in full front. This way is more magnanimous; the other more prudent; and we have all heard that discretion is the better part of valour." In connexion with the subject of his argumentativeness, we may also quote a short extract from the life of the celebrated Dr. Chalmers, now in course of publication by Dr. Hanna. It is part of a letter from Dr. Chalmers to his wife, without date, but written in 1820. "In the morning of Sunday, too, before breakfast, and when I was still in bed, there came in an aged clerical looking personage, whom I had not before seen, and who asked if he was in the apartment of Dr. Chalmers, to which I replied in the affirmative. He announced himself to be Dr. Bell, founder of the Madras system of education, and he spoke with great vehemence and volubility in behalf of his method. In the course of the day I handed him over to Mr. Collins, who you know is the stout antagonist of the new system, and they have had a good tough controversy upon the subject. He spoke himself hoarse to me about it, on my walk from the church to the bath; and on the Monday morning, at breakfast, I got him and Mr. Collins to have a further engagement thereanent: I believe he has left us in some degree of dudgeon." A few pages further on, we have a report of Dr. Chalmers's conversational account of the set-on between Dr. Bell and

Mr. Collins at the Monday's breakfast. The report is evidently somewhat inaccurate, as it assigns to the Monday Dr. Bell's expression of surprise at the humility of Dr. Chalmers's apartment, which must, evidently, have been uttered on occasion of his first visit, on the Sunday. We could almost venture to say also, *nostro periculo*, that Dr. Chalmers, in repeating Dr. Bell's exclamation, did not insert the epithet which Dr. Bell is represented as prefixing to his name. This must have been the conjectural emendation, introduced by the narrator, *suo periculo*; and it is probable that Dr. Bell made use of the expression, or at least indicated by his voice and manner that the contrast between the greatness of the man and the humility of the apartment excited his surprise; all that we say is that we are confident that Dr. Chalmers, in narrating the occurrence, eschewed the repetition of the ascription of greatness to himself. Otherwise the report is undoubtedly correct. Dr. Chalmers's guests were Mr. Edward Irving, at that time his Assistant, and Messrs. Aitken and McGregor, teachers of his parochial school. One of these gentlemen is probably the narrator. "Tales of the school and out of school followed close upon each other."*** Mr. Aitken mentioned that Dr. Bell, from India, had called the previous day between sermons, desiring to see the class-room. 'I had a call from him' (said Dr. Chalmers) this morning. I was lying awake in my old woman's room,* cogitating whether I should get up or not, when I heard a heavy step in the kitchen, and the door opening and the speaker entering, a rough voice exclaimed 'Can this be the chamber of the great Dr. Chalmers?'—'And what did you say?' enquired Mr. Irving, who enjoyed exceedingly the ridiculousness of the question. With a quiet smile and inimitable archness, accompanied by frequent shuttings of the eyelids,—'I even told him' (said Dr. Chalmers) 'that it was, and I invited him to stay and breakfast with me. I knew that Mr. Collins was to be out with a proof, and was glad to think that the discussion between the merits of his school system and the Scottish, which I knew was soon to follow, would be supported by one who, I suspected, was more than a match for him.'—'Well,' said Mr. Irving, 'and how did it turn up?' 'Mr. Collins arrived as I expected, and to it they set, tooth and nail.'—'And the result?'—'Collins was too many for him.'"

As his exceeding earnestness rendered him impetuous and violent in his arguments with his equals, so we fear we must

* Dr. Chalmers had rented an apartment in the house of an old woman in his parish, in order the better to carry into effect his noble views with respect to parochial superintendence. Mrs. Chalmers and his family were at this time absent on a visit to his relatives in Fife, and he seems to have shut up his house, and to have lived altogether in his "old woman's apartment."

admit that the same cause frequently rendered him exacting and overbearing towards his inferiors. His teachers had no mercy to expect if they did not do full justice to the system. His private secretaries had no sinecure. Unconscious of fatigue himself, he had no idea that human muscles and human brains could be overtaxed. Nor did it diminish the severity of the task that he imposed upon them, that he seems to have continually represented to them the magnitude of the privilege that was conferred upon them, in being permitted to be his fellow-workmen in introducing "the system" which was destined to regenerate the human race. We know not whether to impute to a similar cause the unhappiness of his married life. As we have already said, Mr. Southey draws an impenetrable veil over this part of his history, which we have no wish to withdraw.

The mere fact that a clergyman accumulated a fortune which must have amounted to at least £150,000, has very naturally given rise to a very general impression that Dr. Bell was of very parsimonious, or even miserly habits. But from Mr. Southey's minute details in regard to his income and expenditure, this does not seem to have been the case. It will be remembered that on his return from India, he was possessed of upwards of £25,000. Considering the very advantageous terms on which he invested a portion of this capital in the purchase of land, it is evident that the interest on his Indian savings would amply suffice for his annual expenses. Then during almost the whole of the thirty-five years that he spent at home, his professional income, including his pension, his hospital, and his prebend, must, on an average, have considerably exceeded £2,000. His early training had accustomed him to simple habits, and he had no tastes of an expensive kind. But he lived in a style suitable to his station. He sent about £160 a year to Scotland for distribution amongst his relatives; and he made many donations to religious, and especially educational objects, which, in those days, must have appeared munificent, and which would not be deemed small even now, when liberality is measured by an expanded standard. He seems from the first to have resolved to promote the diffusion of "the system" by means of posthumous benefactions; and we doubt not that this resolution led him to be more solicitous than he would otherwise have been as to the obtaining of lucrative benefices; but we do not think that even this resolution caused him to be particularly chary as to his expenditure. As it was, the distractions and annoyances of his last days must surely have taught him, (and if they did not teach him, they may

well teach others,) how much better it is for men to lay out their money in the service of God, and for the benefit of their fellow-men, as they receive it from year to year, or from month to month, than to accumulate it in the hope of accomplishing great good by means of posthumous benefactions.

We cannot possibly enter into any dissertation on the merits of the system of instruction of which Dr. Bell was the author. We believe that almost any system will work well in the hands of enthusiastic and energetic men; and in other hands no system that can be devised will be of much use. Still it appears to us that the Madras system has one advantage over all others; and that is its cheapness. There is no country in the world where this is not a cardinal merit; since this, as we believe, is the point on which must hinge the question whether the whole body of the people can be educated, or whether a large and important class of the population in every country must be left without education altogether, or with such a scanty portion as is very little better than none at all.

One sentence in conclusion as to the execution of the biography. We do not remember that we ever met with any criticism on this work; but it is no new charge upon Dr. Southey, that his writings, and especially his biographical writings, are unnecessarily full and diffuse. And we doubt not that those who have brought this charge against his lives of Wesley and of Nelson, may have found the same fault with the present joint work of himself and his son. We are not, however, disposed to uphold the charge. For any one particular class of readers, the work may be too large; but for a work of this kind there are various classes of readers, some one of whom would have felt a deficiency had any considerable portion of these three volumes been left out. It was a noble characteristic of Dr. Southey's mind, that he was never satisfied with a one-sided view of any event, or any character; and this characteristic his son seems to have inherited. And then it ought to be considered, that if the biographers have inserted more of Dr. Bell's correspondence than some may deem necessary, the amount that they have rejected, (seeing that Dr. Bell had a more than Moslem horror of the destruction of any scrap of paper), must have been something immense.

"The ill that's done we haply know,
But not the ill resisted."

For ourselves, we are free to say, that we have read every word of the three volumes before us with unflagging interest.

ART. IV.—*Life in Bombay and the Neighbouring Out-stations.*
—London. Bentley. 1852.

THIS is a very handsome volume ; “got up” with a prodigality rare in these degenerate days. There is a profusion of paper and a parade of type ; which in these days of cheap publication, when the grand object is to crowd the largest possible amount of the latter on to the smallest possible superficies of the former, is something really refreshing. It is pleasant reading—at least for the eyes. But we do not limit our praise to its external adornments. It is altogether a very agreeable book—well printed,—well illustrated, and—well written.

It would be easy to tell the reader what the book is not ; but as we believe that it is very much what the writer intended it to be, we feel no disposition to blame him for not making it something else. It is a descriptive account of Anglo-Indian society in Bombay and some of the neighbouring stations, as Poona, Mahabuleswar, &c., &c., with graphic sketches of some of those places. There is nothing very novel in its pages, and nothing very profound. But it is written in an easy, animated style ; there is no vulgar pretence about it ; the anecdotes with which it is interspersed, if rather apocryphal, are amusing and well-told ; the reflexions are sensible and acute ; and the descriptive passages lively and picturesque.

But though sufficiently lively and amusing, the book is harmless and inoffensive. The motto on the title-page will, probably, prepare the reader for something more highly seasoned than he will find in the subsequent chapters. When an author parades on the first page of his book the novel inscription—

“ If there’s a hole in a’ your coats
I rede you tent it :
A chiel’s amang you takin’ notes,
And faith he’ll prent it ;”—

one naturally feels prepared to find something rather spicy and personal in it. But the author of *Life in Bombay* assures us in his preface, that “ though conscious of the very imperfect manner in which he has in other respects executed the task he has assigned himself, it is a great satisfaction to him to feel that he has steered clear alike of politics and personalities, and has not introduced a single anecdote which can offend or wound the feelings of a single individual.” This is, doubtless, extremely amiable. But amiable people are not always the most *piquants*. A little naughtiness is sometimes more entertaining.

There are unfortunately too many readers to whom this disclaimer will be any thing but a recommendation. Some even of the lady-readers of *Life in Bombay* would not like it the less for eliciting from them occasional ejaculations of "Oh—fie! Mr. G." We will not answer for it, however, that such exclamations may not be heard, in spite of the author's confident assurances, that there is nothing personal in his book, and nothing offensive in his anecdotes. If the anecdotes are true, they are, certainly, personal anecdotes. If the persons initialised in them are mere myths—if they are intended to typify whole classes of society—some of the stories may be considered rather offensive, as they are of a character to convey an unfavorable opinion of society at large. But this latter hypothesis, indeed, is hardly to be considered for a moment. The author of *Life in Bombay* has declared his personal cognizance of the incidents which he has narrated. He heard, or saw, or was, in some way, mixed up with what he records;—and we are not quite sure that if we thought ourselves the individuals pointed at in one or two of our author's anecdotes, we should not be inclined to regard them as undeniably personal, and, perhaps, a little offensive.

However, the general character which is here given of life in Bombay, is sufficiently favorable to reconcile the residents at that presidency to the exceptional anecdotes with which the author has interspersed his work. The following picture, for example, of the general aspects of society in the Western settlement, is not likely to give offence:—

The society of Bombay may be cursorily described, as consisting of two grand divisions, usually distinguished in local parlance, as "those who belong to the service, and those who do not." Under the former head are classed all members of the civil, military, and naval departments. The latter comprises the gentlemen of the legal profession, private medical practitioners, and last, though not least, our large and wealthy merchant community.

But before entering into any details of the various ramifications of Bombay society, we must beg permission to offer a few observations relative to the most striking points of distinction between "men and manners," here and in England.

Foremost in the list, we would particularise the absence of all approach to broad vulgarity in the circles of an Indian salon; and startling as this fact may appear, it is clearly deducible from, firstly, the circumstance that we have neither "parvenus" nor "nouveaux riches" among us to shock one with their upstart airs; and, secondly, that with very few exceptions, no one comes to this country without either having laid the foundation, or completed the accomplishment, of a gentleman's education. The youngest ensign, who frequently enters upon his career at the early age of sixteen or seventeen, comes straight from his school, or college; and though we must admit that this early plunge into the independence and temptations of a military life, is too often detrimental to the scarcely-developed intellectual

faculties, yet to a moderately well-constituted mind, the abundant leisure now at his disposal, opens a wide field for exertion and improvement. With all the pride of opening manhood, he feels that he is no longer considered as a boy, but entitled henceforth to association at the mess-table, on terms of equality, with men whose services and talents command universal admiration and respect.

It is notorious that from this class of half, or rather self-educated youths, have sprung some of the most efficient officers in the Company's service; and one instance is more especially before us in the case of a gentleman, now the able commandant of a corps of irregular horse, who came to this country about five or six and-twenty years ago, a raw, unfledged boy of fifteen, with no other advantages than those of the mere rudiments of education, good principles, and indomitable spirit. His subsequent career has been that of a dashing soldier, an upright magistrate, and a good man. Applying every leisure moment to the acquirement of those practical mechanical arts, which have proved invaluable blessings in the distant and half-civilized districts of India, he is at once the father of his corps, and a most useful servant to Government.

The foregoing observations do not apply to the civilian, who rarely arrives in the country before he has attained to the age of twenty-one; and after a course of severe study, and passing through the ordeal of a collegiate examination, it is to be presumed that he makes his *début* in India, a scholar in attainment, and a gentleman in address.

We repeat, therefore, that absolute vulgarity, or gross ignorance, is rarely if ever encountered in our circles; and though different degrees of refinement doubtless exist here, as elsewhere, the man of cultivated mind will, perhaps, meet with less to shock his fastidious tastes, than in the necessarily mixed society of England, where the aristocracy of birth, and the aristocracy of wealth, alike struggle for pre-eminence. With neither of these have we anything to do; our aristocracy is that of age, and precedence is strictly regulated according to the degree of seniority attained in 'the service,' beginning with the civilians, as the judges and law administrators of the land.—*Pp.* 29—32.

We are not sufficiently acquainted with the personalities of Bombay society, to be able to identify, with any great certainty, the model officer here introduced. We hope that the passage does not refer to the one, who recently exemplified his goodness and uprightness by maligning the whole Bengal army. When we come to sketch a model officer for ourselves, we shall not introduce into our sketch the words, "he maligneth the army of the presidency to which he doth not belong, and calleth them all rogues and vagabonds." But we have no right to assume the identity of these two officers, simply on the ground that their standing in the service must be about the same (about 25 years), and that both are commandants of corps of irregular cavalry.

Au reste, the passage is sufficiently true of Indian society in general. There is not amongst us much obtrusive vulgarity. There are vulgar-minded men among us—and women too—but their displays are not very offensive. There is, sometimes, among the men a little official *hauteur*, which is not

magnanimous ; and our ladies over-dress a little, are sometimes a trifle noisy, and do things, as the author, indeed, himself has shown, not always in the best possible taste. But take us for all in all, we may “ pass muster.” Elsewhere the writer says :—

“ Although we do not pretend to say that the general tone of conversational society in India could stand any competition with the ‘ full flow of talk,’ which the literary circles of London exhibit, yet we have no hesitation in unscrupulously stating that it is incomparably superior to what is usually met with in the provincial coteries of England. This assertion is referable to the before-mentioned facts, that every one is in a measure an educated man before he sets his foot upon the shores of Bombay.” “ We do not answer,” he continues, “ for the other Presidencies. We know nothing of them ; and it is highly probable that Calcutta alone may offer a wider field for the incursions of penniless speculators, who, in the engrossing pursuit of riches, have neither time nor inclination to remedy the deficiencies caused by early neglect ; and when at length the acquisition of wealth may entitle them to enter the precincts of society, their uncultivated minds can shed no lustre on the scenes they frequent but do not adorn. We are merely supposing the possibility of the case, as deducible from the actual insignificance of Bombay when compared with Calcutta, and the consequent slighter inducement which it offers as a settling point to the needy or ignorant adventurer.”

On the part of Calcutta we are not quite prepared to “ own the soft impeachment.” Needy and ignorant adventurers seldom find their way amongst us. As to the “ full flow of talk,” which the literary circles at home are said to exhibit, we believe that it is very much a delusion. In England, the society in which the best *talk* (we like the good old word, and it is Johnsonian) is to be heard, is mixed society—society in which men of all professions and no profession are gathered together. Of purely literary society we have no very exalted notion. Mr. Thackeray, who knows something about it, says, that “ there is no race of people who talk about books, or, perhaps, read books, so little as literary men,” and arrives at the opinion that generally they are rather a dull tribe. Our belief is that literary men, when they congregate together, either do not talk literature at all, or talk it in such a manner as to edify the hearer to the least possible extent. Sometimes, indeed, they talk about their literary brethren ; and with an overflowing of gall and bitterness anything but refreshing. The

conversation of literary men in mixed society is sometimes both instructive and amusing; but literary society, of which, indeed, there is very little in England, is altogether a different affair. It is either entirely coterie-ish; and the conversation of literary coteries is intensely personal and egotistical on the one hand, and supremely ill-natured on the other; or it is of that antagonistic and irreconcilable character, which generates mistrust, reserve, and silence. At the tables of some of the leading London publishers, it is possible that you may see gathered together half-a-dozen, or, perhaps, half a-score of professed critics—the editors of, and principal contributors to, the leading literary journals of the metropolis; but about such a party there is an uncomfortable kind of restraint. Every man is, or is supposed to be, taking the measure of his neighbour, and so he either talks for display,—which is the worst possible kind of talk—or else, as the easiest and safest course, he holds his tongue altogether. No society is really good which has “a stamp exclusive and professional” upon it. The charm of good society in England consists in the diverseness, and yet the reconcilableness of the social elements.

But it is time that we should pass on to other matters. Our author, though commending the general hospitality of Anglo-Indians, grumbles at the disinclination which he encountered, on the part of ladies with whom he was but slightly acquainted, to invite him to remain to tiffin after a morning visit:—

The breakfast hour, in most families, is seldom later than ten o'clock; after which, the gentlemen betake themselves to their offices or occupations, and the doors are thrown open for the reception of visitors, who continue to pour in, with little intermission, until the clock striking two, warns the strangers to depart, and summons the family to tiffin. It is considered an act of glaring impropriety in a lady, to invite any gentleman to stay and partake of this meal, who is not either a relative, or an intimate friend of the family; and we must confess it impressed us rather unfavourably touching the hospitality of the good people of Bombay, when, upon the memorable occasion of our first visiting tour, and after undergoing the fatigue of paying numerous calls, at far distances, during the hottest hours of the day, not only did we find ourselves everywhere, minus the eagerly anticipated offer of refreshment; but at the last house, we actually listened, with parching throats, to the jingling of glasses and plates, which betokened the preparation of the tiffin table in an adjoining room, without these sounds producing any other effect upon the lady of the house than giving us, by suddenly dropping the conversation, a pretty significant hint to decamp: and accordingly, in a state of utter exhaustion, we made our parting bows.

This is one of the weaknesses of our social system, but its counterbalancing virtues are manifold; and foremost amongst them, we would place that universal cordiality of manner which greets the stranger upon his first arrival in India, and almost induces him to believe that the stigma of national coldness and reserve which is attached to the English, can extend

no further than the foggy precinct of their native isle. It may be, that our icy natures are thawed beneath the genial influence of a milder clime, or (alas! for the poetry of the idea!) it may be, that as every creature's position is here at once marked, the characteristic suspicion of our countrymen is never excited by fruitless endeavours to ascertain who such a person is, and what he has?—*Pp* 31—35.

There are some excellent reasons why the ladies should not invite their morning visitors to tiffin. Having, already, given up the forenoon to the reception of their acquaintance, it would be hard upon them, indeed, if they were compelled to give up their afternoons too—and such is generally the inevitable result of asking one's friends to tiffin. In England, visits are not paid till after luncheon, so the tax is necessarily avoided. We think it would be very hard upon householders if they were expected to pay it here.

The following remarks on dinner etiquette contain nothing absolutely new, but they are expressed in a lively manner:—

In a place where the rules of etiquette are so strictly enforced as in Bombay, it may easily be surmised that a tolerable amount of tact is an essential requisite in an aide-de-camp, to carry him with "*éclat*" through the delicate intricacies of his position. His duties are both manifold and important on the occasion of a large party; involving not only the selection of names for invitation, but the arrangement of all those finer minutiae of details, upon which the success of a fête so materially depends. For instance, in this country, where ladies are so greatly in the minority, it is considered of higher importance than elsewhere, that their companions for the dinner table should be previously appointed, in order to avoid confusion, and repress presumption in those, whose youth or standing do not entitle them to the privilege of escorting a lady.

A list is therefore prepared beforehand by the aide-de-camp, which is rigorously acted upon, and adjusted with the nicest regard to the distinctions of rank, or rather seniority. Thus it frequently happens, that the most charming women are allotted to some prosy old civilian, or mumbling old colonel, whose sole merit consists in his length of service; which would seem to their lively partners, as qualifications entitling them much more consistently to admission into an alms-house, than to a seat by their side.

Oh! vivid is the recollection of our first public dinner at Government House, when, having steered our way by slow but skilful approaches towards a lady, whose lively sallies and animated conversation had, only the night before, rendered a dinner party enchanting, we were in the very act of eagerly petitioning for the happiness of escorting her, when up rushed an A.D.C., accompanied by a toothless old colonel, with "*Mrs. R——, permit me the honour of presenting Colonel —— to you.*"

With an expression of comic dismay, she threw a parting glance over her shoulder, as she accepted the arm of her venerable escort; and, "*paired not matched,*" the couple descended to the dining-room. Every other attempt to obtain a congenial companion was similarly frustrated; and we were at length forced to the mortifying conclusion, that being antique neither in age nor service, we were consequently "*nobody*;" so falling back as resignedly as might be, into the ranks of the "*awkward squad*" who brought up the rear, we yawned through three mortal hours of dinner, an

the enlivening society of a couple of juvenile middies fresh on shore, and blushing like peonies if a single word were addressed to them — *Pp.* 52—54.

The less there is of this kind of restraint in private society, the better. It is nothing more than an elaborate device to make dinner parties disagreeable. There are reasons for it beyond a doubt; but every body's experience teaches him, that the most agreeable parties are those at which people are suffered to take care of themselves.

From dinner-parties, the transition to balls is an easy one. Here is an anecdote illustrative of the heroism of an aide-de-camp, which on every account is worth quoting :—

"A pleasing instance once came under our immediate notice, at a ball given on the occasion of some public rejoicing, when, consequently, admission was afforded to many, who would not otherwise be entitled to an *entrée* at Government House. Among this class, a rather extraordinary-looking woman made her appearance, whose apparent age and unwieldy figure, would certainly never induce a suspicion that they could belong to a votary of Terpsichore; and the good lady remained sitting as the band struck up the first quadrille. Every couple had taken their place, when one of the aides-de camp standing near us, was suddenly accosted by a brother aide-de-camp, with—

"D——, my dear fellow, what on earth is to be done? That fat old woman says she wants to dance, and there's not a man in the room I would venture to ask to shew off with her."

"I will dance with her myself," was the immediate reply; and in less than two minutes, the dashing-looking young officer had made his bow, presented his arm, and led his bulky, but elated partner, within the circle of the dance; paying her throughout such respectful attention, as effectually to keep within due bounds the merriment of his tittering *vis-à-vis*. Absurd as this incident may appear, it yet marks the innate refinement of the real gentleman; and it gave us as much pleasure then to witness, as it now gives us to record."—*Pp.* 55—56.

And it gives us pleasure to peruse such an incident. The gallant officer who achieved this feat, deserved a companionship of the Bath. We would, at least, have promoted him to a brevet-majority on the spot, if we had had the dispensation of military honors.

Not forgetful of the principle, that the best society is mixed society, having introduced our readers to literary men and soldiers, we now launch them among the lawyers :—

A tropical country does not admit of that field for the display of forensic eloquence, which the crowded law courts of England present. There the graces of elocution may well be cultivated, with the certainty of exciting the plaudits of an admiring audience; but no such reward, no such beacon of encouragement, awaits the aspiring barrister in India. Excepting on rare occasions of deep or general interest, few would expose themselves to the oppressive heat of a court-house thronged by natives, to listen to the details of any case; and it can scarcely be a matter of blame or surprise, that the actual business should be hurried onward, and brought to a conclusion as rapidly as the administration of justice will allow.

The most wealthy clients are usually found amongst the Parsees, who, as a general rule, cannot certainly be designated as a talkative race; though possessed of as much acuteness and intelligence as the European. As an exemplification of their ideas of unnecessary oratorical display, we annex a rather amusing instance, which came under our observation not very long ago.

A well-known and influential Parsee was endeavouring to impress upon a young barrister the most effectual means of distinguishing himself, and gaining both clients and popularity.

"We do not," said he, "care for too much plenty words, but we like this thing you know," throwing his arms about with the funniest imitation of declamatory action.

But where the glorious gift of eloquence exists, though for a time it may be dimmed, it cannot be extinguished; though obscured, it cannot be quenched; and when repressed in public, naturally finds for itself a vent within the limits of social life. Did we not desire to avoid all invidious distinctions and personalities, we might easily particularise how often the refined wit of a H—, the irresistible humour of a C—, and the provokingly incontrovertible arguments of a D— have contributed to render the dinner-table a 'Feast of Reason and a flow of Soul.'—*Pp.* 59—60.

This is worth knowing—although it might be thought that, especially where the judge is judge and jury, the "plenty this kind of thing" is not of much substantial value.

From the lawyers we pass on to the clergymen. There is a well-earned tribute to the zeal of some of our Anglo-Indian ministers:—

Great, indeed, is the privilege, though deep the responsibility, of the Indian pastor! In using his utmost efforts to cultivate the good seed implanted within our hearts, and in striving to arouse us alike from apathetic indifference to our religious state, or too great an indulgence in the pleasures of this life, which are given us "to use, but not to abuse;" his career as a faithful minister of Christ's flock, must be one continued round of anxious labour and love.

Thanks be to God! we have such men among us—men equally well fitted to awaken from the pulpit our slumbering energies, by teaching us, in the words of one of our most zealous chaplains, that "God works in us, and with us, but never without us," and to cheer the closing hours of the dying sinner, by showing him where to cast his burden; and by imparting the Saviour's assurances of pardon and peace to the true penitent, so dispelling the terrors of death that even amidst the struggles of decaying mortality, "The face grows beautiful, as the soul nears God."—*P.* 63.

And from the men of God, we may pass on, not inappropriately, to those of whom it has been said that "of such is the Kingdom of Heaven":—

It has often struck us, with reference to these little creatures, that although everywhere engaging, they are here peculiarly objects of passionate love, whether from the consciousness that they must so soon disappear, or that they are actually more attractive from the circumstances which are inevitable in an Indian household. Unshackled by the discipline of an English nursery, and the tyranny of a head nurse, both of which tend to engender a spirit of reserve and even cunning, they roam at will through

every part of the house, prattling with all the artlessness of fearless childhood, and effectually twining themselves round the affections of every member of the family, and visitor to the house; whilst to the native servants they are objects of positive idolatry. Great care and watchfulness are requisite on the part of a mother, to prevent the evil effects which might result from the overwhelming indulgence which the ayahs especially are too apt to bestow upon their little charges.—*Pp.* 82—83

There are evils, doubtless, in this companionship of native servants; but there are advantages, too, the loss of which people feel very sensibly, on their return to England. Many an English mother has longed for her old native bearers, whose sole duty, from morning to night, it has been to watch the movements of their little charge, and whose tender and assiduous zeal is not to be matched by the care of the best of English nurses. Our native servants are a thousand times more patient than the nursery domestics of Great Britain, and patience is one of the first—if not *the* first essential qualification of a good nurse. Our children are a source of amusement to our native servants, who attend the little ones, for hours and hours together, with a look of unvarying cheerfulness—always gentle, and tender, and playful; for they are little more than children themselves. Talk as we may, of good English servants—and we are far from undervaluing their worth—few English nurses so love, or are so beloved by, their little charges, as the native bearers who attend them in this country.

But these little ones must go home in time, to return to us after the lapse of many years, as writers and cadets, or as young ladies on their promotion." We, by no means, underestimate the advantages of respectable matrimonial connexions; and do not altogether believe those parents, who profess themselves to be indifferent whether their daughters marry or not. But India is not the marriage-mart that it once was; and it is no longer the one object of parents, and guardians *pro tem.*, to marry off their interesting charges to the wealthiest suitors, with the utmost possible despatch. Wherefore, we feel a strong inclination to reject, as something (to say the least of it,) rather apocryphal, the following amusing story:—

We recollect once witnessing a scene, which certainly could not occur at the presidency, under the present existing forms of etiquette, and which, though strictly speaking, not altogether "à propos" of the subject under discussion, we yet venture to introduce, from a grateful recollection of the hearty amusement it afforded us. Well then, once upon a time (to commence in approved story-telling style), it so fell out, that we were on a visit in a most agreeable family, residing temporarily at Mahabuleswar, and comprising, besides the host and hostess, a young lady recently arrived from England, consequently in all the flutter of her debut in the Indian world. Now although, as we before remarked, every one's

position, and even family circumstances, are usually well understood in this country, yet it does sometimes happen that a sanitary station like Mahabuleswar is honored by the presence of officers from the sister presidencies of Bengal and Madras; or occasionally some perplexity may arise by a visitor making his appearance, whose card proclaims him the possessor or not only of a rather common-place name, but of the very common-place title of Captain. Just such a case occurred upon the occasion to which we allude.

A card was presented to the lady of the house, bearing the address, "Captain Smith, — Regiment;" and a stranger made his bow, with exterior so pleasing, and manners so fascinating, that the chord of sympathy was touched between the parties; and they were speedily on the happiest footing, engaged in that genial flow of conversation which naturally results from the contact of good breeding, refinement, and intelligence.

After an unusually long visit, Captain Smith reluctantly rose to depart, and then it was, that inspired, as we suppose, by the air of Mahabuleswar, the host (Mr. G——) actually committed the daring solecism, of inviting a stranger to join the family circle that evening at dinner, before even his visit had been returned! We need scarcely say that the reply was a grathified assent.

The door had scarcely closed, when Mrs. G—— exclaimed to her husband —

"Well, my love! without any exception, that is the most delightful man I ever met in India! Did you observe his glances of adoration towards our dear girl?"

Then followed a grave discussion upon the question of his identity with one Captain Smith, who was reported to be a rich bachelor, *ergo* undeniably eligible; or another, notoriously a married man with an incalculable amount of children: or a couple of Madras Captain Smiths, of whom nothing at all was known; or half a dozen Captain Smiths, bachelors to be sure, but not worthy of mention, possessing nothing but their laced jackets to settle upon a wife.

The arrival of other visitors interrupted the conversation; and various engagements succeeding, the important point remained undecided at the hour of dinner, when the eagerly expected guest again appeared.

Matters went on most swimmingly. The ball of conversation was kept up with unflagging spirit; now bounding and rebounding in the hands of the lively hostess; anon, propelled with deliberative aim by the grave, but well informed host; occasionally receiving a gentle impetus as it glanced past the modest debutante; but always revolving with double rapidity and brilliancy, when caught up and circulated by the animated guest.

This was all unaffected enjoyment; but a chance observation suddenly called our hostess to order, by reminding her of the morning's perplexity, and with exquisite tact she threw out a feeler by enquiring:

"How had Captain Smith passed the last cold season?"

"Oh!" he replied, "in the most delightful sporting excursion, in company with four or five pleasant fellows, as idle as myself."

"It's all right," soliloquised Mrs. G——, "he is a bachelor."

A few more skilfully put questions elicited the information, that money was no object to this favoured individual.—"Then he is the Captain Smith, and no mistake," she continued in momentarily increasing elation. But as the night wore on, and his evident admiration of the young lady became more and more conspicuous, the spirits of the fair hostess rose to absolute

exuberance, and seizing her delighted visitor's hand, she shook it cordially, exclaiming:

"Captain Smith, we already look upon you quite in the light of an old friend; and insist that you will make our house your home, during your stay at the hills."

"Oh!" replied the grateful man, as he made his parting bow, "what would I not have given for such friends on my last visit to this place, when I could procure no other shelter than a miserable unfurnished bungalow for my poor sick wife, and three young children."

As the door closed, Mrs. G—— fell upon her sofa, faintly repeating "sick wife, and three young children!" but speedily recovering herself, she sprang up with indignant energy, thus emphatically addressed her husband, whilst natural fun struggled powerfully to gain the mastery over mortification and disappointment.

"I will trouble you, Mr. G——, when next you invite a total stranger to your house, to ascertain beforehand whether he is, or is not, a married man, and never again impose a doubtful person upon me"—*Pp.* 107—112.

We do not say that this is an old "Joe Miller"—but we have a shrewd suspicion that it is an old "Theodore Hook." The readers of *Gilbert Gurney* will remember the charming story of Mr. Wells and his daughters (one of whom became, if we mistake not, Mrs. Gurney), and the dreadful blow which the reverend husband-hunter sustained, when he discovered, that a certain captain, who had come into the neighbourhood to recruit, and whose attentions to one of the Miss Wellses, had raised a belief in the minds of papa and mamma, that he was about to propose to the young lady, was in reality a husband and a father. Certainly the two stories are very much alike. But as the author of *Life in Bombay* "recollects witnessing" the above scene, we are bound to believe either that the same thing happened twice, or that his is the original and Hook's the copy.

Here is something more, illustrative of this same subject of husband-hunting:—.

The bachelor civilians are always the grand aim of manœuvring mammas; for, however young in the service they may be, their income is always vastly above that of the military man, to say nothing of the noble provision made by the fund for their widows and children. We remember being greatly amused, soon after our arrival in the country, at overhearing a lady say, in reference to her daughter's approaching marriage with a young civilian: "Certainly, I could have wished my son-in-law to be a little more steady, but then it is three hundred a year for my girl, dead or alive!"

The ball-rooms in India always present a very gay appearance, from the vast majority of red-coats and handsome uniforms amongst the gentlemen. Here, the very reverse of England, a black coat is the rarity, and is held in high estimation as the distinctive mark of a civilian in full dress; consequently, few mammas object to the introduction of a stranger in plain clothes to their daughters, whilst they would look rather discouragingly at any young red-coat who presumed to make his bow.

We once witnessed, with considerable glee, the discomfiture of a lady of this class, on the occasion of a public ball, when, for a wonder, there was a superabundance of the fair sex present, and for a few minutes her daughter remained unasked for the approaching dance. She was beginning to look uneasy and fidgety, when one of the stewards quickly made his way to them, accompanied by a gentleman dressed in plain clothes, who was speedily introduced, and graciously received by both mamma and daughter. The dance went merrily on, and "La Madre" watched with delight the apparently animated conversation going on between the young couple, when it suddenly occurred to her to ask of her neighbour :

"Who is that gentleman-like looking person dancing with Fanny?"

"Oh! don't you know him?" said the friend; "he is Mr. ———, the artist, just arrived from Bombay, who takes such excellent likenesses."

The good lady started with dismay. A stranger from England since her childhood, she was totally unconscious that the exercise of the fine arts, as a profession, is not there considered incompatible with the position of a gentleman, or that the possession of talent is an universally acknowledged passport to the highest circles of society. With a face inflamed with anger, she hastily bounced from her seat, and seizing upon the unfortunate steward, who had introduced the ineligible partner, she exclaimed :

"Why, Captain ———, how could you think of bringing such a person to dance with my daughter?"

"What can you mean, Madam?" said the poor frightened-looking man; "I mentioned his name, and thought you seemed pleased with the introduction."

"You make me lose all patience," retorted the indignant lady. "Of course, from his dress, I supposed him to be a civilian;" and watching for the termination of the dance, she approached her daughter, and with a stiff bow of cool defiance to the petrified partner, she marched her off to the other side of the room — *Pp.* 171—174.

Certainly, the first part of this contains a colloquialism, stereotyped in all the presidencies of India. The joke, indeed, of the "three hundred a year, dead or alive"—a ghastly joke, by the way—is so old and so current, that we doubt, whether any lady in India would venture to make use of the words, except in jocular reference to the old story—in fact, as a *quotation*. If the author of *Life in Bombay* had heard the words used, as we have, there would hardly have been in them *vis* enough to amuse. As to the second story, we cannot help thinking that we have heard something, too, very much like *that* before.

Our next extract is something of better quality. The truths contained in the following bear repetition better than an old story:—

The lavish expenditure bestowed upon the table equipage and mess kit in general, has lately been the subject of much and deserved animadversion. However, too many voices cannot be raised in deprecation of this fast spreading evil, equally unnecessary for the present, as it is ruinous for the future. In most of the Company's regiments, the senior officers are married men, and consequently only frequenters of the mess-table upon

rare and stated occasions; others again are permanently absent upon staff appointments; and thus it often occurs, that the only "habitues," for whom this magnificent display is prepared, and so large an expenditure is incurred, consists of a few junior lieutenants and young ensigns, whose enjoyment of a good dinner might possibly survive the shock of even seeing it served in less costly array.

In corroboration of these remarks, we will mention a circumstance which came under our own observation not very long ago. We were invited by a juvenile ensign to inspect the unpacking of a very splendid dessert service just received from England, by the mess of the —th regiment; the glass centre-piece of which, alone, cost seventy guineas; and upon enquiring what number of officers daily attended the mess to enjoy the sight of so much grandeur, we were answered: "Oh, most of our fellows are married men, or away upon staff appointments; there are only about five or six of us youngsters who dine here every day. But," said the youth, with an 'esprit-de-corps' look flashing from his dark eyes, "I suppose you think we might put up with something less expensive?" We must candidly admit, such a thought did occur to us; but with reference to the fiery glance which we felt was upon us as we modestly cast down our eyes; and fortunately calling to mind that "discretion is the best part of valour,"—that "truth is not to be spoken at all times,"—and various such Sancho-Panza-like aphorisms, we meekly received the inferred rebuke, and took refuge in silence.

It is all very well to laugh; but the evil is a crying one, and too serious in its nature to be overcome by mere ridicule. But we earnestly hope the day is not far distant, when the subject will be taken steadily in hand by the commanding officers of regiments, and a stop put to this excessive and unnecessary display, which is the leading cause of many a career of irretrievable involvement and consequent unhappiness. Some instances have occurred within our own knowledge, in which the junior officers of regiments, thus shackled by heavy mess expenditure, have actually not received one rupee of their pay for several months! The small surplus remaining from the inevitable items of Mess Bill, Military Fund, Library, and Band, being totally absorbed in the extra charges for "guest nights," balls, and "contributions for new mess kit."

It is evident that a regiment, taken collectively, must suffer from this system. In a well-principled mind the horror of debt is inherent, and when even the strictest self-denial is found insufficient to avert it, can it be a matter of surprise, that the most honourably disposed amongst the young men should eagerly seek for any post which would remove them from the never-ending demands, and harassing difficulties of a regimental life. And thus it happens, that many a noble heart, whose example might diffuse a salutary influence on all around him, becomes alienated for ever from his corps, who are consequently deprived of the benefit, which his talents and excellencies bestow elsewhere.—*Pp.* 175—178.

We may doubt whether there are many infantry regiments in the service, whose mess establishments are of the expensive character here indicated; but still the expenses of a mess, where there are very few members to contribute towards them, do fall very heavily upon young officers, who often get a very Flemish account of their *tullaub*, when pay-day comes round. An occasional examination of the mess-bills (including

all regimental funds) of a regiment, would not be beneath a Division General, or even a Commander-in-Chief; and commanding officers of regiments ought to be held responsible for any excess in the mess expenditure of the officers serving under them. The mess system is too good a one on the whole, for us to wish to see it abolished; but it has its abuses as well as its uses, and we would fain see the former reformed.

Here is something of another kind:—

A lady of our acquaintance, in pathetically lamenting the great waste of time incurred by receiving morning visitors, gravely assured us that she had come to the determination of never relinquishing her crochet needle, but, to continue working undisturbed by all the entrées and exits of a reception day, as though her livelihood depended upon the velocity with which she plied her needle. Now this would be by no means an agreeable system to establish universally in society. It is all very well for the ladies thus to employ themselves, whilst spending a morning at each other's houses; but for the poor gentlemen, uninitiated in the mysteries of crochet, and deplorably ignorant upon the subject of knitting and netting, it would become a positive hardship, if, during the short half hour of their visit, they were to find the attention of their fair hostess distractingly divided between the reception of her guests, and the number of long stitches to be squeezed into the large space, or the amount of chains to be crammed into the small space. Thanks to "Punch," we begin to be rather scientific in the technicalities of the art, and boldly defy all criticism upon the correctness of these expressions.—*Pp.* 199—200.

For our own parts we are rather inclined to commend the lady, who did not wish entirely to sacrifice her mornings to the "strenuous idleness" of receiving visitors. We have a notion, too, that ladies' fingers and tongues can work pretty well together.

Our next extract contains another of the author's reminiscences:—

One luxury is found in the great cave of Elephanta, which Bombay with all its advantages, does not possess; that is, a spring of delicious water, which gushes through the black rock in one of the compartments of the cavern, where the sun's rays have never penetrated, and falls sparkling and bubbling into a stone-basin beneath. It is so cool, so pure and refreshing, that it is positively well worth an expedition to Elephanta only to drink of this fountain, especially after being long doomed to the brackish waters of Bombay. In fact, before the happy introduction of ice, few people were so rash as to venture upon a draught of unadulterated Adam's ale; consequently the consumption of wine, beer, &c., was in a much greater proportion than in the present day, when we possess the inestimable advantage of obtaining in a glass of iced water all the refreshment of a stimulant, without any injurious results. Hence the custom—now almost universal in Bombay—of handing round a tray covered with glasses of this simple beverage alone, previous to the breaking up of the family party for the night; and often, with great amusement, have we watched the dismayed faces of out-station visitors, or newly arrived guests from

England, as this intoxicating draught is presented to them; whilst in vain they cast an exploring eye over the tray, in the hope of detecting a stray bottle of sherry lurking in one of the crowded corners.

On one occasion in particular, we remember dining at a small party in company with an English gentleman just arrived from China, and of course still unemancipated from the board ship habits of taking brandy and water at nights. Rather taken by surprise at the colourless appearance of the fluid, which a servant was offering him, he seemed for one instant a little puzzled, but in the next a bright idea appeared to flash across his brain, and looking benignantly into the attendant's face, he touched one of the glasses, and said, inquiringly:

• "Milk-punch?"

"Na, Sahib," replied the man.

The countenance of the thirsty interrogator visibly fell, but as speedily brightened as a new thought suggested itself, and with a feverish eagerness he exclaimed:

"Noyan?"

"Na, Sahib," was the imperturbable reply.

"Then, what the deuce is it?" roared the half-frantic man.

"Sahib, peena ka paanee hai" (It is drinking water, Sir).

"Oh!" groaned the victim of a hopeful delusion, sinking back exhausted into his chair; but with an expression of irresistible fun, he soon sprang up, and accosting the lady who was next to him, politely entreated her to partake of some refreshment, after the heat and exertion of the evening, waving his hand with an air of comic importance towards the long array of tumblers, and as if in anticipation of her refusal, he added: "Pray, don't be alarmed, Madam; it is not by any means strong; the refreshment consists of 'cold water!'" and in a similar strain he did the honours of the tray round the room.

But the most amusing part of the story is, that after an absence of twelve months from Bombay, we were dining on our return with the same family: precisely as the clock struck ten, the host exclaimed:

"Butler, bring the refreshment," and to our intense delight, the summons was peremptorily obeyed by the appearance of the majestic Mussulman bearing with solemn deportment his tray of cold water!—*Pp* 215—218.

We cannot say much more for the good taste of the "victim of a hopeful delusion." He certainly had not learnt good manners in China.

The next story that we find in the volume does not illustrate any greater amount of good breeding:—

We remember some time back being present at a farewell entertainment, given to an officer on the eve of his departure for Europe. Now whether the spirits of the guests were affected by the heat of the weather, or that the coming separation "cast its shadows before," we cannot pretend to decide; but certain it is, that the party could scarcely, with truth, be designated as "lively;" in fact, we might almost venture to pronounce it "deadly lively:" as during the hour of dinner no one seemed inclined to open their lips; a solemn silence would pervade the whole assembly for five successive minutes interrupted only by the lulling hum of the punkah, as it swayed to and fro over our heads.

The unusual taciturnity of the host at length attracted our attention, and on looking towards him, we plainly perceived from his abstracted air, that

some mighty thought was at work within the temple of his brain; even whilst we gazed, the spark of intellect kindled in his eye, spread rapidly into a glow of light over his countenance, and finally exploded in a burst of emphatic eloquence as he rose to propose the health of his "honoured guest." Now, had this speech been of anything like reasonable duration, doubtless, the unfortunate "dénouement" we are about to relate would not have occurred. We all bore up manfully through the laudatory introduction; experienced a degree of mournful resignation as the orator dilated upon the loss we must so soon sustain; but one and all abandoned ourselves to utter despair, as he proclaimed his intention of giving "the deeply interesting details of this respected individual's career in India."

It was notorious to every one in the room, that nothing could well be more common-place than this "respected individual's career in India;" and moreover, an uneasy consciousness stealing over our minds that his society had been generally considered rather an infliction than otherwise, and that it was just possible his departure might not be regarded exactly in the light of an affliction, the reader may imagine the consternation of the company when, after an impressive pause, followed by a preliminary hem, our host thus proceeded:

"Gentlemen, I have ascertained from undoubted authority, that my esteemed friend landed in this country on the 24th of March 18—, and early distinguished himself by his urbanity of manner, and mildness of disposition: qualities, gentlemen, which must ever endear a man to those who have the pleasure of his acquaintance. (Here a faint snore was audible.) It does not appear that any circumstances arose during the succeeding ten years, calculated to give him an opportunity of taking a conspicuous part: doubtless had such occurred, he would have been foremost in the path of glory; but, gentlemen, a day was approaching—" at this interesting moment, the voice of the orator was fairly overpowered by such a chorus of loud snores, that, with a look of consternation, he suddenly pulled up, and gazed aghast at the sight before him.

Out of twenty guests, twelve were in a sound sleep, and the remaining eight fast lapsing into a state of unconsciousness.

To this day, we have always sturdily protested that 'twas the punkah "did it."—*Pp.* 227—230.

Bad manners, decidedly, to say the least of it—but the following is still worse:—

Upon one occasion, we remember arriving, under similar circumstances, at a friend's house, and detecting speedily, by the uncomfortable looks of the host and hostess, that something was wrong. The rooms did not appear to be as brilliantly lighted as usual; and it struck us that the lady's dress—though we do not pretend to be a *connoisseur* in such matters—was of a more simple description than is customary at a dinner-party, for which a week's invitation had been issued. There was, apparently, much confusion going on in the adjoining room; sounds like shifting of furniture and rattling of crockery were distinctly heard; and when, after a long solemn sitting, dinner was at length announced, we discovered with dismay, that beyond our own party, no other guests seemed likely to make their appearance, while the host's temper was too visibly discomposed to enable him long to conceal the fact, that calculating with certainty on the state of the weather being such as not even a dog would unnecessarily face, he had given orders two hours previously for the arrangement of a dinner *en famille*, with the snug anticipation of a quiet evening, and the enjoyment of

a new *Quarterly** This was pleasant! but determined to make the best of a bad business, we set to work indefatigably to render ourselves as agreeable as possible; praised every dish upon the table; pronounced the wines superb, and patted the heads of a couple of odious, ill-managed children, protesting they were the living images of their papa; and even smiled with a kind of ghastly hilarity, when one of the imps inserted his dirty fingers into our soup-plate, declaring he was 'playful as a kitten.' But it was all in vain; the host still looked surly and the hostess frightened, so there was nothing for it but to decamp the moment dinner was over, breathing a solemn vow never again to venture forth on a wet night to fulfil an engagement, unless, indeed, we were pretty well acquainted with the tempers of our entertainers.

Our Bombay readers are the best judges of the probabilities of this story. We need not say, that the incident could not have occurred in Calcutta. Rain, or no rain, dinner parties go on here; and if a gentleman invites friends to dinner, he is civil to them when they come. Perhaps they manage matters differently in Bombay—we are sorry for it, if they do.

With these extracts we conclude our notice of what is really a very agreeable, as it is a very handsome volume. Our extracts have been principally of an anecdotal character, and have related to different aspects of Anglo-Indian Society. But there is much good descriptive writing in the book—many graphic sketches of Indian scenery, and some snatches of history, which are not without their value. On the whole, we are thankful to the anonymous (but not unknown,) author of *Life in Bombay*, for the pleasure his volume has given us in perusal, and the opportunity it has afforded us of transferring to our pages matters of a somewhat more lively character than those of necessity form the general staple of the articles in the *Calcutta Review*.

* Perhaps it was the *Calcutta* that had just come in; in that case, of course there was some excuse for his desiring to have a quiet evening; and we all know how unconsciously "the wish is father to the thought."

- ART. V.—1. *East India : Superintendence of Native Religious Institutions ; and Discontinuance of Pecuniary Payments to the support of the Idol Temple of Jagannáth : Parliamentary Return : August 9, 1845. Pp. 109.*
2. *Idolatry (India) : Parliamentary Return : August 1, 1849. Pp. 555.*
3. *Idolatry (India) : Parliamentary Return : May 7, 1851. Pp. 48.*

THE temple of Jagannáth has obtained notoriety throughout the extent of Christendom. Years ago it became known in Europe, that upon the sea-coast of Orissa, among the sand-hills of Púri, stood a pagoda with a lofty tower, which millions of Hindus regarded with the profoundest reverence ; and that this sacred temple, with its halls for worship, and portal guarded by colossal griffins, had been erected centuries before, by one of the great rulers of Orissa, at a cost of more than half a million of pounds sterling. Men heard with astonishment, that the object of worship in this stately temple, was a hideous idol, seven feet in height, without legs, with huge flat eyes, a peaked nose, and stumps of arms projecting from his ears, adorned with the emblems of the great Vishnu, and dignified with the high-sounding title of “Lord of the whole world.” They heard, that about three thousand brahmins were supported in connection with the temple, of whom more than six hundred were enrolled as the idol’s immediate attendants ; while a majority of the others were employed in travelling through all parts of Hindustan, to celebrate the fame of their deity, and invite pilgrims to his shrine. They heard that, in extolling the wonders of this Indian Mecca, the wandering priests would declare, that the whole country, within a distance of ten miles, is so holy, that all who die upon its sacred soil, are carried straight to the heaven of Vishnu ; that the whole ground is strewn with gold and jewels ; that there is no shadow to the temple ; that the sound of the roaring sea, so loud at the temple-gate, cannot enter within the enclosure ; that, of nine rice-vessels placed one above another in the temple kitchens, only the uppermost will have its contents cooked, while the others remain raw ; that the idol himself consumes a thousand pounds of food every day, and that all can see him propel his gigantic car. But pity took the place of astonishment in Christian minds, when it became well understood, that in consequence of these lying tales, and the extraordinary merit supposed to be acquired by a visit to the “Sacred Land,” vast numbers of

pilgrims, varying from 70,000 to 300,000, were annually drawn from all parts of India to this celebrated spot; and that of these, nearly a third part (of whom two-thirds, or two out of every nine of the whole body of pilgrims, were widows), journeyed through Bengal alone at a most dangerous season of the year, for one particular festival. Imagination pictured, what the eyes of Englishmen had often beheld, these streams of pilgrims pouring into Puri, visiting with devout earnestness its sacred tanks, and dipping their feet in the rolling surf, which their eyes now beheld for the first time; subjected to the grasping exactions of the "vile pandas" or priests; journeying homewards, laden with heavy baskets of "holy food;" travelling in heat and rain and storm, weary and foot-sore; sleeping, like sheep, upon the bare road or on the soaked grass; supplied but scantily with food, and suffering deeply from fatigue and disease. Attention was roused in the most indifferent, by tales of pilgrims crushed as a voluntary sacrifice beneath the wheels of the idol's ponderous car; while the more thoughtful dwelt with horror upon the fearful amount of disease, which was drawing from this celebrated pilgrimage an annual sacrifice of more than ten thousand lives. Indignation was superadded to pity, when Christians awoke to the fact, that the destructive system of idolatry, in the pagoda of Jagannáth, was maintained in efficiency by the English Government in India; that they had constituted themselves the special guardians of the idol; that they had laid a tax upon the pilgrims, from the proceeds of which they repaired the temple, paid the salaries of the idol's servants, and furnished the supplies for celebrating his great festivals; that their protection had made the pilgrimage safe, their patronage increased the idol's influence; that in consequence of their favor the pilgrims had greatly increased in number, and the annual profit become large.

All this was true. But the pagoda of Jagannáth was not the only temple in India, whose services and resources were maintained by the gifts of the Government. This was only one of numerous temples, which had, by degrees, been taken under its fostering care, and which exhibited that Government to the Christian world, not merely as the royal protector, but as the intimate friend and patron of the Hindu and Mahommedan religions. There was, however, great advantage in having the attention of the public fixed especially upon a single instance of the evil, and in rendering them familiar with all its details. The principle which proved the support of idolatry wrong in that instance, was applicable to all others. The evils which

sprang from that support in the case of Jagannáth, found their parallel and new illustrations in that of other temples; and the separation required between the Government and idolatry in the town of Púri, was the same as was needed in other parts of Hindustan. It was only natural, therefore, that the case of Jagannáth should prove, throughout its history, a fair representative of the whole question. When the Government connection with idolatry at Púri was in its worst condition, it was worst elsewhere: when it diminished there, it diminished in other places; and the unsatisfactory position, which the connection has recently assumed at Jagannáth, is but an illustration of that which it now occupies over the whole continent of India.

We propose to lay before our readers a brief statement of the rise of this Government patronage of the native religions, the extent to which it was carried; the effects which it has produced; the measures employed for dissolving it, and the position in which the question now stands.

During its early history, the Government of India appears scarcely to have patronized the Hindu and Mahommedan religions at all. Their patronage has grown with their empire, especially in the Madras and Bombay presidencies. We see little of it, therefore, before the present century. The power of the Government was at first based purely upon military force; but it was felt desirable to secure by love what had been obtained by fear. Dread of conspiracy continually haunted our rulers; and it was considered that the least slight to the native religions would at once rouse the fanaticism of the people, and set the country in a blaze. Various means were therefore adopted to conciliate the people, and amongst them, a readiness was shown to honor their temples, to endow their worship, and do what the natives thought necessary to promote its prosperity. It must be remembered also, that the chief officers of Government, when the connection began, belonged to a peculiar class. Those who, between 1790 and 1820, possessed the greatest experience, and held the highest offices in India, were, on the whole, an irreligious body of men; who approved of Hinduism much more than Christianity, and favored the Korán more than the Bible. That class of men was in power, who numbered in their ranks the bigoted Prendergasts, Twinings and Warings, the Hindu Stewarts and Youngs, that have since been reckoned such a reproach to the Christian name: some who hated Missions from their dread of sedition; and others, because their hearts "seduced by fair idolatresses, had fallen to idols foul."

It was by just such a man, that the Government was first led

to take Hindu shrines into their favour in the presidency of Madras. Many of our readers have probably seen or heard of the great pagodas in the town of CONJEVERAM. This town, the "golden city" as its name implies, lies about forty miles to the south-west of Madras; it contains broad streets, which cross each other at right angles; has several tanks, the sides of which are faced with stone; and bears unusual marks of neatness and prosperity. In Great Conjeveram is the pagoda dedicated to Mahadeva. Amongst other massive buildings, made of stone and engraved with all kinds of figures, it contains an immense tower, sixty feet broad, and two hundred feet high. From this tower, which is built over the gateway, and is ascended by nine flights of stairs, an extensive view is obtained across a wide-spread plain, skirted by a line of distant hills, covered in parts with villages and rice-fields, and ornamented in others by shady woods and a sheet of water. Within the sacred enclosure is a large tank, faced with stone, in the centre of which is the great hall or *mondop*, supported by numerous pillars. At Little Conjeveram is the second pagoda, the temple of Vishnu, or, as he is there termed, Devarájswáni, 'lord of the gods.' Though not so high, nor so massive as its rival, it is built in a superior style, and is much more carefully finished. To the worshippers of Vishnu, it is of course an object of far greater attraction than the former pagoda, and has obtained a greater name in Southern India. The hall within its enclosure, which is used as a resting place for travellers, is of immense extent; the roof is said to rest upon a thousand pillars, which are curiously carved with figures of Hindu deities in various groups. Near the pagoda are laid out large gardens, adorned with beautiful trees. At a particular festival in the year, the presiding deity in this temple, we believe, goes to visit his powerful rival in Great Conjeveram; and a hundred thousand worshippers are usually assembled to take a part in the ceremonies of that august event. Sometimes the idol walks in solemn procession; sometimes he is floated round one of the sacred tanks, amidst the discharge of fireworks, or accompanied by music and songs: sometimes he mounts his immense car, and is drawn by some two thousand votaries to the pagoda of his rival. In 1795, these two pagodas attracted the notice of Mr. Lionel Place, the collector of the Company's jaghire at Madras. He found, on examination, that their funds had been misappropriated; that the magnificence of their festivals and processions had decayed; that the rich ornaments, which decked the idol, had been lost; and that the pagoda of Little Conjeveram was threatened with total destruction, by the roots of a tree

which had “insinuated” themselves into its walls. Sighing over the decay of idolatry, and, apparently thinking, that a temple and church were synonymous terms, Mr. Place laid a report before the Board of Revenue, and earnestly entreated the Government to take the temples under its own charge: since “in a moral and political sense, whether to dispose the natives of this country to the practice of virtue, or to promote good order by conciliating their affections, such a regard to the matter,” he deemed to be “incumbent” upon them. His letter so thoroughly illustrates the notions of his day, that we quote it almost entire. It is but little known, and at one time the Court of Directors put this high estimate on it, that they refused to allow its publication: a reason for which our readers will, doubtless, be doubly anxious to peruse it:—

The pagoda marah explains itself to be for the support of religious ceremonies and public worship. In Tripassore, it amounted to 48-64ths; in Caranguly, to 53-64ths; and in Conjeveram, to 46-64ths: the principal pagoda of Conjeveram receives a general marah throughout the jaghire, except in three pergunahs; and that of Tripassore in three of them; all the lesser pagodas enjoy mannams where they are situated, and many also shotrams.

The management of the church funds has, heretofore, been thought independent of the controul of Government; for this strange reason, that it receives no advantage from them; but, inasmuch as it has an essential interest in promoting the happiness of its subjects, and as the natives of this country know none superior to the good conduct and regularity of their religious ceremonies, which are liable to neglect without the interposition of an efficient authority, such controul and interference becomes indispensable. In a moral and political sense, whether to dispose them to the practice of virtue, or to promote good order and subordination, by conciliating their affections, a regard to this matter, I think, incumbent. So forcible was the effect of even a short attention which I was able to give to it, that at the late Conjeveram feast, which, from a want of it, had always been interrupted by feuds and competitors, the greatest harmony subsisted; opposite pretensions were accommodated and compromised; and no part of the festival, to which crowds from all parts of India assembled, suffered the smallest obstruction. Testifying so fully as the circumstance does, the good effects of indulgence to the religious prejudices of the natives, I do not hesitate giving, as my opinion, that the managers of the church funds should be chosen from among the most respectable and substantial natives that are to be found, and who, I imagine, are the most ready to accept the trust; that several of the present, although appointed by the Board, and because being men of no property, they embezzle the funds under their care, should be set aside; that the accounts of expenditure should be, at all times, open to the inspection of the circar; and that the Board should take into their serious consideration the repairs that are absolutely requisite to the principal pagodas of the country, particularly those of universal resort at Conjeveram. In every country, although funds may be assigned for keeping in repair and preventing the decay of places of public worship, they will occasionally require and receive the effectual aid of the existing Government; yet none of those now in allusion, have participated of its bounty since the English have had a footing in India. That they

are in a ruinous condition may, therefore, be inferred from hence; but the fact cannot be more clearly demonstrated: and how loudly relief is called for, when I mention that the sacred temple, where the idol is deposited, at Little Conjeveram, is threatened with total destruction by the roots of a tree which are insinuating themselves through the walls, and cannot be eradicated, but by incurring an expense, for a necessary ceremony, of, perhaps, 500 pagodas, which the funds are not able to bear. Several of the other buildings are also in an equally ruinous condition, and some utterly destroyed.

I cannot take a more proper occasion than this, to represent a subject which, I should hope, only required it in order to obtain the relief which I am about to solicit. The Little Conjeveram pagoda formerly received, and continued to receive, after the accession of the present Nabob, and even after the grant of the jaghire, a very considerable marab and some shot-runs in many parts of his country; but since the war of 1780, these have been entirely taken away from it. Whether or not, this circumstance may be known to the Nabob, I am not informed; but as I can hardly think that he would withhold, on a proper representation, what has immortalized preceding princes,—that he would be the first to destroy the benevolent end for which it was instituted—and that he is not sensible of the self-satisfaction which so laudably arises from promoting the general happiness of the people whom he governs; so I would wish to engage the good offices of the Board and of Government, to intercede for a restoration of the advantages which these pagodas anciently enjoyed. The magnificence of the festivals, and processions of this celebrated pagoda, is miserably fallen off for want of them, and the rich ornaments which decked the idol, but were lost during the war, have, on account of the poverty of the church, never been replaced.

The gifts of pilgrims and others, at the anniversary festivals at Trivalore and Poddapollam, have, heretofore, been collected and appropriated to the uses of Government: they are, however, trifling, together not amounting to much more than 600 pagodas per annum; and it would be a liberal sacrifice to allow them to be added to the church funds, or disbursed in such a manner, for the benefits of the church, as the circar may direct; with whom, I would, nevertheless, recommend that the collection should remain.

I have already said much upon the subject of repairing the pagodas, and, perhaps, no stronger inducement could be held out for the attainment of the end proposed, (the re-building of towns.) When completed, the tanks will, for many years, be monuments of British dominion in India; and it would be a pity that the same spirit of liberality should not be extended to other objects, uniting to accomplish the same public benefit.—*Friend of India*, 1839.

We need not comment upon this lamentable letter, nor on the principles which it advocates. The Government listened to Mr. Place's recommendation; and the chief pagoda, in 1796, was, with some others in the same district, taken under the collector's charge.

Not content, however, with securing this high patronage, Mr. Place endeavoured, by personal exertions, to render its services efficient. He laid out the garden still attached to the temple; he himself presented offerings at the shrine; and to this day, the brahmins there (who call themselves "church-

wardens,"!) exhibit his offerings to their visitors. The principle once established, that the Government might, and even ought to interest itself in the prosperity of Hindu temples, the application of it to other cases, as their territory extended, was easy and natural. Step by step, therefore, they proceeded, without misgivings, without qualms of conscience, committing themselves more and more to the support and maintenance of idolatry, compromising their consistency, and bringing disgrace upon their name. We shall not enumerate the particulars of this course; but shall merely refer to a few illustrations of its working, and the extent to which it was carried. *

In the Presidency of BENGAL, the temple of Boidyonañāth or *Deoghur*, in Bīrbhūm, was the first to which the attention of Government was drawn. This temple is one of the largest in Bengal; at one time three hundred and fifty priests were supported in ease and plenty from its gains; in ten districts its endowment included the rent of ninety-five villages; and its total revenues were estimated at forty thousand rupees a year. When the English took the country, they found that two-thirds of the income belonged to the Government, and accordingly received their share, as the Mahomedan rulers had done before them. But in 1791, the priests wishing to secure the whole for themselves, pleaded that their temple was very poor, and requested the Government to give up their share to them. No doubt fraud was employed in the transaction, but their request was acceded to. Still the Governor-General retained a veto on the appointment of the *ojah* or chief priest: this veto was, however, rarely exercised; and when, on one occasion, a quarrel arose about the appointment of a priest named Sorbanondo, Lord William Bentinck withdrew altogether from the strife. In 1837, this priest died, and two claimants appeared for the office. An enquiry into the matter was instituted by the collector, Mr. Stainforth; he found that an extraordinary amount of speculation and villainy had been committed by the late priest and his family; that they had taken offerings worth a lakh of rupees, had alienated twenty-two villages from the temple endowments, had assaulted pilgrims, broken down the houses of their opponents, and engaged constantly in affrays. After ascertaining these facts, the Governor-General adhered to the resolution of his predecessor; refused to exercise his power in the appointment of the priest, and thus left the temple and its votaries to manage their own affairs.

The first place, at which the Government connection with idolatry was rendered complete and profitable, was *Gayá*.

This spot is considered, by every Hindu, sacred in the highest degree, and pilgrims visit it in immense numbers. Here they offer funeral cakes to the manes of their ancestors, and perform a variety of ceremonies calculated to secure their complete happiness in the heaven of Vishnu. It is fabled, that here an immense giant, from whom the place is named, was attacked by Vishnu, but could not be conquered. He consented, however, to go down to hell, at Vishnu's request, provided he pressed him there with his foot. The god did so, and the mark of his foot (called the Vishnu-pad) remains upon the rock to this day. Near this mark, the object of their devout adoration, the Hindus place their cakes and other offerings: and when doing so, repeat the name of some dead friend or relative, who passes, in consequence, direct to heaven. Considerable gifts are sometimes presented. On one occasion, the Raja of Nagpore filled the small silver enclosure round the foot-mark with rupees, thus making a gift to the temple of about £30,000. There are said to be in Gayá, 1,300 families of priests, having 6,500 houses, where the pilgrims lodge. These priests, called *Gayáwáls*, conduct the pilgrims to all the holy places about the town; they are said to be very oppressive, and to take from the pilgrim not only what he has, but to demand promissory notes for payments at future periods, after his return home. As they have travelling pilgrim-hunters, who journey to the boundaries of Northern India, and become acquainted with all the chief villages and towns which it contains, they readily obtain the money, and induce thousands of other pilgrims to visit the shrine. It is not known, at what period, or under what circumstances, the Government first laid a tax upon the Gayá pilgrims. It must, however, have been fixed very soon after their possession of the country, for we find it in operation in 1790. Mr. Harrington, in his *Analysis of the Bengal Regulations*, speaks of it thus:—

In a statement from the collector at Gayá, dated July, 1790, the rates of duty paid by pilgrims for permission to perform their religious ceremonies, chiefly in honour of deceased ancestors, at the river Phulgo or adjacent places, were stated to vary from six annas to twelve rupees, eleven annas, three pie. The duty of Government is independent of donations to the *gayáwáls*, or priests. Ever since the city of Gayá became famous for its sanctity, it has been the custom of its brahmins to travel through all countries where the Hindu religion prevails, in search of pilgrims, whose donations are considered the property of the *gayáwál*, through whose means they are brought. These contributions have ever been a source of considerable wealth, and are the property of those, who, but for them, would, probably, never have visited Gayá. When a pilgrim arrives, his *gayáwál*, or religious father, conducts him to the daroga, or superintending

officer of the *sayer* collections (viz., pilgrim-tax, &c.) and explains to him the ceremonies which the pilgrim is desirous of performing; after which an order, specifying the names of the pilgrim and *gayáwál*, as also the ceremonies, is made out *under the official seal and signature of the collector, authorizing the performance of the ceremonies*. At the time of delivering this order, the duty (to Government) is paid, which varies according to the number and nature of the rites performed.

From the very outset, the Government made a large profit out of this pilgrim-tax. From 1790 to 1805, the pilgrims were on an average 18,000 annually; immediately after they rose to 28,000: and are now said to be at least 100,000 a year. The security of the roads, under the English rule, the introduction of the English police system, the regulation of the payments, with other causes, tended to produce this increase. The net receipts of course rose with it. They increased from about £16,000 to £23,000, and eventually to £30,000 a year. At one time, Mr. Law reduced the rates, as a tradesman lowers the price of his goods to increase the number of his customers. As a consequence "he had the *satisfaction* of seeing that his efforts 'were not unsuccessful; while *great and progressive increase* in 'the amount of the *sayer* collections, *under the circumstance of* 'diminished rates, evinces the sound and *attractive* policy of the 'measure he adopted." The only charges upon the gross receipts were the small expense of collection; a commission to the Collector of one per cent.; to the Raja of ten per cent.; and an annual donation (after 1815) of £1,200 to a native hospital in Calcutta. The tax, therefore, yielded from the first almost pure gain, and that to a large amount.

The pilgrim-tax at *Púri* was first established by the Mahomedan rulers of the country, whose antipathy to Jagannáth, and dislike of his worship, were peculiarly strong. The Maharrattas, who were Hindus in religion, adopted the same system, and for nearly fifty years, realized from the tax a profit, varying from two to five lakhs of rupees a year; the expenses of the temple, taken from that income, amounted annually to about twenty thousand rupees. In 1803, the province of Orissa was taken possession of by British troops, whose conquest of the country was 'a very easy achievement.' Aware of the estimation in which the temple of Jagannáth was held, Lord Wellesley, then Governor-General, commanded Colonel Campbell "to employ every possible precaution to preserve 'the respect due to the pagoda, and to the religious pre-judices of the brahmins and pilgrims; to afford the pilgrims 'the most ample protection, and to treat them with every mark 'of consideration and kindness." Anxious to deal tenderly with the religious institutions of the country, he added: "it will not be

'advisable, at the present moment, to interrupt the system which
 'prevails for the collection of the duties levied on pilgrims
 'At the same time, you will be careful not to contract with the
 'brahmins any engagements which may limit the power of the
 'British Government to make such arrangements with respect
 'to the pagoda as may hereafter be deemed advisable." The troops shortly after entered Púri; the greatest order prevailed, and the brahmins were perfectly satisfied. A few days later, Mr. Melville, the Civil Commissioner of the province, wrote to the Governor-General, explaining the system which had prevailed in the management of the temple during the rule of the Mahrattas, and enquired what were the orders of Government in relation to them. Lord Wellesley replied in general terms, that if the tax had ceased, he did not wish it to be renewed; if it had not ceased, it was to continue under the control of the civil local authority: he declined, however, to "form a final arrangement for the regulation of the temple," until he had been "furnished with a detailed statement" of the system that had formerly prevailed. Before that statement could be furnished, the brahmins of the temple came forward in a body, and begged that the "customary advance" might be given for the approaching festival; that the 'usual donation' might be continued; and that the former tax might be renewed in order to reimburse the Government. They apprehended that if these donations were denied, "in addition to the great distress it will occasion, the pagoda will be deserted." The reply of the Governor-General, (May 4, 1804,) contained in the "Parliamentary Return" of 1845, so clearly states his views upon the whole question, that we quote the paragraph entire:—

In His Excellency's instructions to you for the establishment of the authority of the British Government in the province, he directed that all the collections levied on the pilgrims proceeding to Jagannáth should be abolished. Great oppressions had been exercised by the Mahratta Government in levying these collections, and as it was impracticable to inquire into them, or to reform them, during the progress of the British army in the conquest of the province; his Excellency in Council, judged it to be preferable to order a general abolition of these duties in the first instance, instead of attempting to regulate them under the principles of their original establishment, leaving it for future consideration whether these duties should be wholly or partially established under a better regulated system of collection. From the information of the first commissioner on this subject, His Excellency in Council is satisfied that it will be, in every point of view, advisable to establish moderate rates of duty or collection on the pilgrims proceeding to perform their devotions at Jagannáth. Independently of the sanction afforded to this measure by the practice of the late Hindu Government in Cuttack, the heavy expense attendant on the repair of the pagoda, and on the maintenance of the establishment attached to it, render it

necessary, from considerations connected with the public resources, that funds should be provided for defraying this expense. His Excellency also understands, that it will be consonant to the wishes of the brahmins attached to the pagoda, as well as of the Hindus in general, that a revenue should be raised by Government from the pagoda. The establishment of this revenue will be considered, both by the brahmins and the persons desirous of performing the pilgrimage, to afford them a permanent security that the expenses of the pagoda will be regularly defrayed by Government, and that its attention will always be directed to the protection of the pilgrims resorting to it, although that protection would be afforded by the Government under any circumstances. There can be no objection to the British Government's availing itself of these opinions for the purpose of relieving itself from a heavy annual expense, and of providing funds to answer the contingent charges of the religious institutions of the Hindu faith maintained by the British Government. His Excellency in Council therefore desires you will proceed without delay to establish duties, to be levied from the pilgrims proceeding to Jagannáth, taking advice of the principal officiating brahmins attached to the pagoda, as to the rates which may be collected from the several descriptions of pilgrims without subjecting them to distress or inconvenience. Previously, however, to the collection or arrangement of any duty on pilgrims proceeding to Jagannáth, you will report the rates of duty, and the rules under which you may propose to levy them, for the consideration of the Governor-General in Council, under whose further instructions you will be empowered to regulate this important question."

Thus was established the celebrated PILGRIM-TAX; and thus was begun a system, which has done more to make the East India Company unpopular among religious men in Europe, than any other proceedings of their Government. It has given them a surplus of about £200,000; but this large sum has been far outweighed by the vexation and trouble to which it gave rise; by the obloquy which fell upon their name, and by the insult they have offered by their patronage of idolatry to the God of Providence, who had placed them in their throne of power. It has been urged by some, that Lord Wellesley pledged himself to endow the temple for ever, without specifying as a condition that the expenditure of Government should be repaid by a tax. This question has, however, been finally set at rest. In the "Return" for 1845, it appears, that excepting two individuals, all the highest officers of the Bengal Government, including the Supreme Council and the Board of Revenue, decided after an ample discussion of both sides of the case, that no unconditional pledge was given; that the annual donation and the pilgrim-tax were parts of the same system, being mutually dependent upon one another; and that when the Government gave up the one, it could, at the same time, give up the other. The letter of Lord Wellesley above quoted, taken in connection with the petition of the temple brahmins, can, we think, admit of no other construction.

A system of Regulations was soon after framed, and became

law in 1806. Entrances into the sacred city of Púri were established, and barriers built up. A superintendent of the temple was appointed, and various managers, called *purchas*, were associated with him in his duties. The priests of the temple were registered. All the various officers and servants of the idol were duly organized; lists of them were made out; and their salaries settled. It may be interesting to know what duty these officers were required to perform. Among them were the *khát sáj mecápá* who makes Jagannáth's bed; the *ákhánd mecáp*, who lights his lamps; and the *talab purchas*, who guard him while he sleeps. There were the *pasupálak*, who wakes him; the *chángra mecáp*, who keeps his clothes; the *mukh prakhyalok*, who washes his face and presents his tooth-pick; the *pandas*, who give him food and prepare his betel-nut, and the *khantiyá*, who tells him the time of day. There were the *daitya* to paint his eyes; the *nugadhya* to wash his clothes; the *chattarua* to carry his umbrella, and the *tarasi* to carry his fan. There were the priests to worship him, waving his lamps and holding his looking-glass; the poor degraded dancing girls; the cooks that prepare "holy food," and the musicians that play for his delight. All were appointed, maintained, and paid under the direct authority of the East India Company: apparently without one qualm of conscience, or one thought of what the Government was *really doing*! The pilgrims, by the same regulations, were divided into classes, and the fees and privileges of each class defined. Even the low castes, who are not permitted to enter the temple, but can only visit the holy places in the neighbourhood, were also duly pointed out by Government authority. Certificates and passes were all provided, in the most business-like manner; and exceptions to the tax distinctly defined. Here is a copy of the pilgrim's pass:—

A B, inhabitant of——— in the district of———, is entitled to perform the customary ceremonies, under charge of —— during —— days, that is to say, from the —— day of the month of —— until the —— day of the month of ——; and for that period you will afford to the holder hereof free access to the temple of Jagannáth. At the expiration of the period granted, you will return the license into the office of the collector of tax.

It was soon found that the *pandas*, or priests, who officially conducted the pilgrims about Púri, required a special fee for themselves, apart from the usual tax: and with the consent of the Governor-General, a scale of fees was fixed and published for general information. This plan having been abused, the Government resolved that the pilgrims should pay the *pandas'* fee to the collector; and that the total amount

thus gathered should be divided among the purharis and pandas, in such proportion as they were entitled to, from the number of pilgrims which each had induced to undertake the pilgrimage. This was a direct premium upon the pilgrimage, and it soon increased the number both of agents and of victims. Colonel Phipps says of it: "One of ' the principal natives related, that a purhari, in 1821, *detached a hundred agents* to entice pilgrims, and had the ensuing year ' received the premium for *four thousand* pilgrims. He was at ' that time busily employed in *instructing a hundred additional agents* ' in all the mysteries of this singular trade, with the intention ' of sending them into the Upper-provinces of Bengal." The custom of the pandas was to go and stay a while in a place, and provide themselves with lists of all the rich men and of their incomes; that on a visit to Púri, they might be made to pay properly. It is said that they possess registers of rich men all over India, prepared in this way.

As at Gayá, from the time when the Púri pilgrim-tax fell under the charge of the Government, the number of pilgrims began steadily to increase. It varied much in different years, according as the time of the great festivals fell more or less into unfavourable seasons of the year; but the average can be seen to have steadily enlarged. The opening of the new road in 1813, and the additional security given to travellers under the English Government, greatly contributed to it. In some years it was 70,000: in others 1,30,000. In 1825, an extraordinary year, the number is said to have been 2,25,000 at the car festival alone; and the nett receipts of the tax were £27,000. At present the number of pilgrims varies between 80,000 and 2,50,000. The Government revenue from this tax was never very great, the expenses being comparatively large. The total gain from 1812 to 1828 seems to have been nearly £100,000; or about £6,000 a year. We need not detail the items of expense, on which part of the proceeds of the tax was consumed: the total cost seems to have been about Rs. 50,000 annually, in addition to the red, yellow, green, and purple broad-cloths sent from the Company's ware-houses in Calcutta. We will only add, that the Collector's care was extended to the brute creation, as well as to the Hindu priests; and that on one occasion the following humiliating letter was forwarded by him to the Supreme Government:—

I have the honor to acquaint you, that Ram Buksh and Ram Hutgur, pilgrims, presented a serviceable elephant to Jagannáth, and two hundred rupees for its expenses, which last about six months. *The god's establishment*

is six elephants ! At or before the end of six months, it will be necessary for Government, either to order the elephant to be disposed of, or appoint some fund for its support, *should it be deemed advisable to keep it for Jagannáth's use !*"—*Parliamentary Papers*, 1813.

A *third* pilgrim-tax was established by the Government at *Allahabad*. This place, called by the Hindus *Prayág*, is deemed peculiarly holy, being situated at the junction of the Ganges and Jumna rivers. Here the Hindus assemble in great numbers to bathe, under the guidance of the brahmins of the place, called *prayágwáls*, who instruct them in the requisite ceremonies. They also have their heads and bodies shaved, believing, that for every hair which falls into the stream, they are promised a million years' residence in heaven. At one time four hundred barbers were supported by this shaving-system. About the year 1810, the Government began to levy a tax on the crowds of pilgrims that gathered at this place. The tax was one rupee for a man on foot ; two rupees for a pilgrim in a carriage, and twenty rupees for one with an elephant. All other fees were prohibited. The barbers were registered, and bound, under a penalty of fifty rupees, or *three months' imprisonment*, not to shave any one, who was without the collector's pass. Gates and barriers were erected at various parts of the town : and even a military force stood prepared, on the collector's application, to prevent pilgrims entering the place without paying the fee. Unlike the willing brahmins of *Pári*, the *prayágwáls* of *Allahabad* were very much dissatisfied with the tax ; and in various ways endeavoured to thwart the plans and purposes of the Government. Their opposition, however, was futile: the tax remained till 1840. The nett receipts for sixteen years, from 1812 to 1827, amounted to £160,000, or about £10,000 a year.

It is a singular fact, characteristic of the Government connection with idolatry in the Bengal Presidency, that the above pilgrim-taxes were almost the only religious sources from which the Government obtained a money profit. It will be useful, therefore, to settle the question of profit at once. The exceptions are the Pagoda of *Tripetty*, and a small pilgrim-tax at *Dharwar*, of which we shall speak when we refer to the presidencies of Madras and Bombay. The exact sums received year by year, cannot be stated exactly in every case ; as even the "Parliamentary Returns" have failed to draw the secret from the archives of the India House : but the receipts of several years have been published, and from them the average of unknown years can be calculated. After careful examination of different accounts, which, on the whole, well

agree, we have drawn out the following table, and believe it to be a fair approximation to the real truth :—

GOVERNMENT PROFIT FROM IDOLATRY.			
1.— <i>Jagannáth.</i>		Sa. Rs.	
From 1810 to 1830 inclusive		12,83,130	
" 1831 " 1839 " at an aver-	age of Sa. Rs. 61,101...	5,40,909	
			£
		18,33,039	= 203,671
2 — <i>Gayá</i>			
From 1803 to 1830 inclusive		53,49,579	
" 1790 " 1802 " at an aver-	age of Sa. Rs. 1,91,056	21,83,728	
" 1831 " 1839 ditto 2,10,000		18,90,000	
		97,23,307	= 1,080,367
3.— <i>Allahabad.</i>		£	
From 1812 to 1828 inclusive		159,129	
" 1810 " 1811 " at an aver-	age of £9,000.....	18,000	
" 1829 " 1839 ditto ditto...		99,000	
			= 276,129
4 — <i>Tripetty Pagoda.</i>		£	
From 1812 to 1828 inclusive		205,600	
" 1800 " 1811 " at an aver-	age of £10,000	120,000	
" 1829 to 1812 " of £ 8,000		112,000	
			= 437,600
5 — <i>Dharwar and Púna.</i>			
Pilgrim-tax and offerings for 30 years, at £990.....		29,700	
		Total...	£ 2,027,767

In other parts of the Bengal presidency, the Government has troubled itself very little with the direct patronage of Hindu temples. One or two facts, however, may be noticed here, especially as they do not appear in any of the "Parliamentary Returns." About the time when the Púri pilgrim-tax was first established, the temple of Sitarám, at *Cuttack*, was also taken under Government patronage, and received an annual donation. In 1837, the Government hesitated to pay the sum any longer, and enquired into the ground upon which it was claimed. The Collector acknowledged that there was no record of how or why it was first granted, but recommended that, as its discontinuance would appear like a breach of faith, it should still be paid. A brahmin told the Rev. W. Bampton, in 1823, that there were eighty priests, including himself, in the city of *Cuttack*, who each received five rupees a month from the Government.

Another instance, but perfectly singular in its character, was furnished at *Hidjeli*, near the mouth of the Ganges, one of the great depôts of the Company's salt manufacture. A missionary travelling through the district, in 1843, came to a market, where there were eight or nine salt golahs or store-houses, with a Hindu temple. The pujári or priest was very civil, and shewed him in one of the golahs an image of Lakshmi, the Hindu goddess of fortune, which he was about to worship, in order to secure the Company's trade in salt against loss. He said, that both his orders and his pay came from the Agent, and that the custom of offering worship in the empty store-rooms had existed for years. Enquiry having been made by the authorities, it was found that among the regular payments of the salt agency, were included monthly payments to a number of brahmins, whose names were duly registered; and that among the advances for the manufacture of salt, were advances to those brahmins for Hindu worship. It was found also, that at the opium agency in *Behar*, the same custom had prevailed; that among the advances to the cultivators at the beginning of the opium season, payments to brahmins were regularly included: and that when the first opium boats of each season were despatched to Calcutta, a special donation was made to brahmins to secure their safe arrival. These items had been paid for many years as mere matters of course. It gives us great pleasure to add, that very recently they have been entirely put a stop to.

So far the cases described refer to the support of idolatrous shrines, by regular payments for their current expenditure. A few cases of a different nature have occurred. It has sometimes been a custom for the *Governor-General*, and other high officers of State, when arriving in the neighbourhood of celebrated shrines, to visit them, and offer them presents. Thus Lord Auckland, in 1839, visited Brindában, and other places in that sacred neighbourhood, so well known as the scenes where the chief events in the history of the idol Krishna are laid. At Brindában he is said to have given Rs. 200 to one idol, and Rs. 700 to others: at Muttra to have given Rs. 1,500; at Radhakund, Rs. 500; at Govordhon, Rs. 500. Other Governor-Generals, and their highest officers, have followed this example when visiting Amritsir, Jwálamukhi, and other similar places. It has been said in defence of such donations, that they are only a fee to the temple officers, who obligingly conduct the authorities over the shrine: and stand on the same footing as the world-renowned fees at Westminster Abbey and St. Paul's. We admit that they may be made

with the best intentions, and in accordance with English custom. But the question to be examined is, what do natives think of them? We must look at the gifts from *their* point of view, and not from our own. In the case of Lord Auckland, this was made very clear. The *Chandrika* newspaper boasted of his visits: described His Lordship as accompanied by a large train of officers, and elephants and troops; as standing at a proper distance to inspect the idol through a telescope, and as having given "thousands of rupees for the service of the idol." The editor also praised His Lordship for his holiness; hinted that he had gone to the temples because of the war in China; and declared that such a ruler must conquer every thing. Surely no Governor-General can wish for such an interpretation of what he considers to be an act of English courtesy.

Another illustration of an indirect maintenance of the Hindu and Mahommedan religions is furnished by the *Oriental Colleges* established by the Government. The Madrissa College in Calcutta was established by Warren Hastings. He had in view the preservation of Mahommedan literature in the Persian and Arabic languages; the instruction of young men who were willing to study that literature; and especially the production of a body of men who should be qualified expounders of the Mahommedan laws. As the administration of justice was, in his time, in the hands almost entirely of Musalman officers; and as the Company's Criminal Regulations had not yet superseded the ancient modes of administering justice and the principles of Mahommedan law, one object of the establishment of the College was truly practical. The Benares Sanskrit College was the first that was established for the promotion of Hindu learning, and was intended to conciliate the Hindus, by providing means for prosecuting the study of their ancient shastras. In 1811, the members of the Supreme Council recorded it as their opinion: "That there ' could be little doubt that the prevalence of the crimes of ' perjury and forgery were in a great measure ascribable, ' both in Hindus and Musalmans, to the want of due instruction in the moral and religious tenets of their respective ' faiths;" they therefore resolved to support two new colleges, at Tirhút and Nuddea. These colleges were confined exclusively to the promotion of Oriental studies for many years: their value in the practical improvement of the minds and language of the natives at large diminishing with their age. English studies were, for a time, introduced into the Calcutta Sanskrit College; but were again expelled, to the great joy of all

the pandits and stipendiary students. The medical classes of that college and the Madrisa gave place to the Medical College. Lord William Bentinck next abolished the stipends of the students: but his successor, fearing the utter destruction of both institutions, partially revived the stipend system by founding numerous scholarships to be held by deserving students. The measures of Lord W. Bentinck produced great excitement among the Calcutta Musalmans, and they presented a petition to Government, signed by 8,312 persons, praying that their college might not be destroyed; but that the Government, to preserve its own fame, and to *ensure its own stability*, would maintain it still. As philological institutions, tending to preserve a knowledge of the ancient languages of India, and the literature existing in these languages, none can object to their preservation. As to their utility in improving the vernaculars, in raising up a better class of teachers for village schools, or books for the use of such schools, many who know their past history will doubt. But as far as they become means of teaching the errors and follies of the Korán, the Vedas and the Puráns; as far as they tend, by the conveyance of their musty learning, to pervert men's reason and moral powers, and to turn them into living mummies, they can only be viewed as positively perpetuating an injury to society. So much for the lower Provinces of the Presidency of Fort William.

In the North Western Province, or Presidency of AGRA, the Government was singularly free from interference with native religious institutions. In a few cases, however, such interference was more or less exercised down to the year 1845.

In the city of Dehli, a few mosques were placed under the collector's charge, and his attention was occupied with much detail in the management of servants and arrangements for lights. He also had to gather the revenue of certain shops, and superintend its expenditure. In Chunar, the Government had a share in appointing the head mullah of a mosque; and at Mirzapore bore the "troublesome responsibility" of guaranteeing the payment of some pensions connected with the Thug temple of Bindáchal. Near Agra, the collector retained, under his charge, the beautiful tomb of Sheikh Suleim Chisti, the friend of the Emperor Akbar. He interfered, however, in no way with the religious ceremonies carried on there; the engineer officers attending solely to the repairs of the shrine, one of the finest specimens of architecture in Upper India. In Kumaon, the rawuls of the temples of Badrináth, Kedarnáth and Gopeswar, received a kind of investment to their office, on political grounds. The temple of Srinágur, with its numerous dancing women,

and that at Badrináth, with its marble idol dressed in gold cloth, received gifts of money: and at a few shrines a small sum of money was collected, which was devoted to a dispensary for the poor. From a letter of H. M. Elliot, Esq., Secretary to the Sudder Board of Revenue in 1841, it appears that the sum of money paid by the Government to institutions connected with the Hindu and Mahommedan religions, amounted to £11,047 annually. Of this, £10,321 were given *in continuation of grants bestowed by former Governments*. The money was thus distributed:—

Payments in the North West Provinces.

DIVISION.	British Grant.			Former Grant.			Total.		[Mahomedans.]		Hindus.		
Delhi.....	5,476	15	0	4,215			9,692	0	8,596		1,095		
Mirut ...	300	0	0	41,030			41,320	2	8,30,333		10,286		
Kumaon .	...	...	...	11,816	7		11,816				11,816	
Rohilcund	994	6	5	11,985	9		12,979		7,702	4	5,277		
Agra .....	...	...	...	17,991	11		17,991		1,727	15	16,263	
Allahabad	175	0	0	8,582	6		8,757		1,685	5	7,072		
Benares...	249	3	0	3,209	4		3,458		2,028	2	530		
Saugor ...	63	0	0	4,396	4		4,159		863	8	3,598		
Total, Rs.	7,252	8	5	103,316	15	0	110,475	7	5,53,834	5	3	56,641	2

In the Presidency of BOMBAY, the connection was much more complete than in that of Fort William; and was carried much more into details. Various documents, published in Bombay, amply illustrate the degrading part, which the Government of that place had, by degrees, assumed in relation to the Hindu and other religions of their native subjects; and are fully confirmed by the statements made in a "resolution" of the Governor in Council in 1841, which is contained in the "Parliamentary Return" for 1845. The chief points in this connection are thus described in a memorial addressed to the Governor, Sir Robert Grant, by numerous Christian gentlemen of Bombay, at the commencement, we believe, of 1837:—

The countenance and support extended to idolatry, and the violation of the principles of toleration to which we refer, consist principally in the following particulars:—

1.—In the employment of brahmins, and others, for the purpose of making heathen invocations for rain and fair weather

2.—In the inscription of "Shree" on public documents, and the dedication of the Government records to *Gonesh* and other false gods.

3.—In the entertainment in the courts of justice of questions of a purely idolatrous nature, when no civil right depends on them.

4.—In the degradation of certain castes, by excluding them from particular offices and benefits not connected with religion.

5.—In the servants of Government, civil and military, attending in their official capacity, at Hindu and Mahommedan festivals, with a view to partici-

pate in their rites and ceremonies, or in the joining of troops and the use of regimental bands in the processions of Heathen and Mahomedan festivals, or in their attendance in any other capacity than that of a police, for the preservation of the peace.

6.—In the firing of salutes by the troops, or by the vessels of the Indian Navy, in intimation and honour of Heathen festivals, Mahomedan idols, &c.

We, therefore, most respectfully solicit that inquiry may be made, by your Excellency in Council, into the topics to which we have adverted; and we would further suggest that the following particulars ought also to be included in the inquiry, as it may often be found that, where justice or charity was intended, an unnecessary and criminal support of native superstition has been, or is liable to be, afforded.

1.—The support given to Hindu temples, mosques, and tombs, either by granting endowments, pensions, and immunities, or, by the collection and distribution, by the officers of Government, of the revenues already appropriated to them.

2.—The granting allowances and gifts to brahmins, and other persons, because of their connection with the Heathen and Mahomedan priesthood.

3.—The present mode of administering oaths in the native courts of justice; and whether it be such as is proper for a Christian Government to allow and sanction.

4.—The endowment and support of colleges and schools for inculcating Heathen and Mahomedan ceremonies, and practices.

The following extract from an able paper on the subject, published in 1840, in the *Oriental Christian Spectator* at Bombay, describes the reasons for which sums of money paid by the Government to the support of temples, and other religious establishments, have been given, and the objects on which they have been spent:—

A great part of this sum is composed of *grants*, which our predecessors viewed as *entirely discretionary*, and which varied with their own caprice; of *taxes* for the support of the devasthâns in the *Dekhan*, which are raised under the denomination of *gram kharek*, or village expenses, by our own authority, and which the natives themselves would thankfully see us remit; and of *endowments* for obsolete purposes, and for temples which have no proprietors! Our Government, in fact, has sometimes already taken this view of the case, by *curtailing* the amount granted to temples, as to that of Parvati at *Puna* and *Pashan* in its neighbourhood; and by the same argument that as it has done this, it may go farther. In many instances we collect the revenue of temples; while their proprietors should be left to do the needful for themselves. The contributions directly made to the shrines in the collectorates of *Gujarat* are extensive. In the case of *Dakor*, we not only collect the endowed income of the temple of *Ranchod*, but actually employ a native to see to its regular disbursement, in the *feeding, clothing, scrubbing, illuminating, perfuming, and anointing the idol!* The contract of the *Phurza Ghât* ferry over the *Nirmada* at *Baroch*, contains the following clause; “Judicial and Revenue Commissioners, and their servants, peons, and articles passing and re-passing under their charge, are exempted [from the usual rates], as are mendicants, fakirs, gosains, brahmins, and bhats.” This order conveys the unhappy minister of superstition gratuitously across the river, while it leaves the preacher of the Gospel, bent on an errand

of mercy throughout the country, to pay the established hire. At *Nirmal*, near Bassein, in the Northern Concan, our Government, with a zeal which does not fall short of that of Baji Rao, the Ex-Pashwa, annually expends the sum of Rs. 300 in the very meritorious work of feasting brahmins during the jattrā. The Company pays for the "sounding of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music," at some other festivals celebrated throughout this collectorate.

In the *Southern Concan*, the connection of the Government with idolatry is so intimate and extensive, that we have neither space nor time at present to describe or characterize it. We confine our notices to the Anjanwell and Severndrug Talukas. In the former Taluka there is a temple named Shri Bhagava Rāma, and in the latter, another named Shri Hareshavar, in connection with which several clerks are employed by Government. They collect the revenues derived from the *inams* held by the temples, and from the offerings which are presented. They regulate all disbursements, such as the payment of the servants of the idol, and the expenses incurred on feast-days; and that under the control of the Mamlatdar, or Company's district native collector, and a committee of trustees appointed by the European collector. They make regular periodical returns relative to their proceedings to the collector's office; and their accounts find the same place in the general duffer, or record, as those connected with the regular business of Government. The Mamlatdar, or his substitute, makes a regular visitation of the temples, as the "master of ceremonies." The clerks appointed by Government have charge of the idol's property, and hire dancing-girls, and engage readers of the Purānas, when they are in requisition!! The temples, of which we now write, are, from time to time, repaired by order of the European collector; and there are instances on record of the orders having been issued for the European assistant collector to proceed to the temples to see that the repairs were executed! It is a well-known fact, and one observed both by Natives and Europeans, that the present prosperity of the idols' estates, the neat conservation of the shrines, the regularity of the attendance upon them, and the zealous performance of the heathen rites, are principally to be attributed to the services of the Government!

At *Surat* there is annually celebrated a great festival called the *cocoanut* festival. For many years the Government took a conspicuous part in this festival, while some endeavoured to show that all the ceremonies were harmless, and merely in honour of the season of the year. The Rev. W. Fyvie thus describes the manner in which they were conducted in 1837:—

The festival was introduced in the usual manner by a salute of guns from the castle, which was returned by a salute from the Honorable Company's vessel in the river. The flags were hoisted about the same time, and continued flying till sunset. The ceremonies in the court-house were the same as last year. Some Hindus said the prayers in Sanskrit for the occasion. Then the Nawab threw the cocoanut into the River Tapti. A plentiful supply of cocoanuts, ornamented with yellow and water-coloured leaf, in twelve baskets, had been provided for the occasion, which were now handed round among the company. After the identical cocoanut had been thrown, the castle guns and those on board the Honorable Company's ship in the river began firing. The prayers used in presenting cocoanuts are in substance: "O Tappi Goddess, daughter of the sun, wife of the sea, pardon all our sins. As thy waves follow each other, so let happiness follow us. Send us a flood of money, and preserve us in the

possession of wealth and children." It appears very evident to me, that while the ceremony is performed in a Government office; while cocoanuts are provided and ornamented for the occasion, and guns fired by authority, the natives will justly consider Government as taking part in the Tapi puja.

The city of *Púna* was the capital of the Mahratta empire; it was only natural, therefore, that the Peishwa, who was a Hindu, should patronize old temples, erect new ones, grant endowments of money and land for their support, and in other ways, contribute by his example and influence to the stability of the Hindu religion. It could only be expected that the city and district should be filled with temples, and the brahmins be found in the enjoyment of large incomes. When the British Government conquered the country, this circumstance attracted their attention; and with a view to conciliate the religious classes, they promised not only protection to their rights and property, but a continuance of their endowments and gifts. These donations were made without change till a recent period. The following report will show how numerous they were, and how great was the interference exercised with the temples in this collectorate in former days. The substance of the report is printed in the "Return" for 1845.

I beg leave to state, that Government exercises an entire control in the management of the temple of Parbutti near *Púna*, and other subordinate temples, the allowances for which are included in the sum of Rs. 18,617, annually allowed by Government. The whole management of the concerns of the temple are under a Government Carcoon, acting under the principal collector's orders, who renders to Government monthly accounts of the expenditure. The only village in this Zillah, the revenues of which are collected by Government, and paid from the treasury for the purposes of the temple or "musjid," is Mouza Nowli.

There are several temples and idols, and other religious ceremonies in this Zillah,* in which the Government, in some way, interfere as follows. In the Anusthán † of Bihma Sunker Mahadeo, at *Mouza Bowargira*, *Purgunna Khair*, the sum granted as Anusthán is Rs 865, which is expended under the control of Moro Dixit Munhorr, who held the office of manager during the Peishwa's time, and it was continued to him by the British Government. There is, besides, an allowance of Rs. 101 on account of Pujah Navid, ‡ to the same temple, which is paid monthly by the Mamlutdar of the district to the "Pujaris" or officiating priests, who expend it according to custom. The idol of Shri Wittoba at the Mouza Alundi, *Purgunnah Khair*, was annually covered with clothes of the value of Rs 111 by the Mamlutdar, till prohibited by Government order. The "Chau Gurrah" § at the temple of Kundoba, at *Mouza Jajuree*, Byroba at

* Performance of certain ceremonies in propitiation of a god.

† Offering of something valuable to the idol.

‡ An assemblage of four little kettle-drums beaten by two men, two by each.

Sissur, and *Moreswar* at *Mouza Maregaum*, are paid monthly their salaries by the Government revenue officers.

In the *Bhimturry district* the "Cháu Ghurras" at the temple of *Gumputti* at *Theur*, and at the temple of *Feringhi Devi*, at *Kurkoomb*, are also paid by Government Rs. 1,690. In the *Havalee district*, the temple of *Mahadeo*, in the *Mouza Pashan*, receives an annual allowance of Rs. 4,456-8. The "Anusthan" is under the management of *Vedeshwur Shastri Tokakur*, and has been some time in his family, having been given to *Ball Shastri*, the uncle of the present manager, and continued to *Vedeshwur Shastri* by the British Government. He renders accounts to the Government, and is subject to the control of the Government officers. The sum of Rs. 1,050 is granted on account of *Sivuratri*, and is expended under the management of *Sewram Blut Chitrow*.

In the same talúka, the Deo of *Chinchor*, *Dhurnidhur Deo*, when he stops at *Púna* on his way to the temple at *Koregoan*, is presented by the *Difterdar* in the collector's office, with a pair of shawls, and rupees equivalent to five Gold Mohurs annually, amounting in the aggregate to Rs. 166-8. In the time of the *Peishwa*, his Highness himself presented shawls and mohurs to the Deo, according to his pleasure; but on the accession of the British Government, the amount of donation was fixed at the sum above recorded.

In the *Barsi district*, the temple of *Bugwunt* (*Vishnú*) receives the sum of Rs. 1,304, which is expended under the management of the Government officers.

In the *City of Puna*, the *Cháu Ghurra* of *Shri Ramchundra* in the *Túlsi Bbag*, receives monthly Rs. 69-10 annas, and annually Rs. 800 from the Government treasury; and there is an allowance on account of *Ramnowmi* of Rs. 454 per annum, part of which is expended in clothing the idol, and part in putting ready money before the idol, by the Government officers; or if the idol require no clothes, the money is spent in making ornaments, or any thing else which may be necessary !!

In the *Cusba Púna*, the sum allowed for *Ouchas*, at the temple of *Gunputti*, is Rs. 250-8, which is spent under the control of *Sewrambhut Chitrow*, who had the appointment in the *Peishwa's* time, and to whom it was continued by the British Government.

One special endowment, called *dakshina*, was bestowed by the *Peishwa* on learned brahmins. It amounted annually to Rs. 35,000. The British Government, in imitation of his superstitious bounty, continued the donation. In 1836, the plan for distributing it was modified, and a resolution expressed by Government to continue it only to the present incumbents. In relation to this *dakshina*, and another form of Government connection with brahminism, the maintenance of a Sanskrit College, the *Spectator* says :—

In the *Púna* collectorate, our connexion with idolatry is more intimate than in any other district of the country. The *Púna* Sanskrit College, though greatly improved of late, and restricted to the teaching of the ancient literature of the Hindus, is still an organ for upholding the superiority of the Brahmins, as no youths of any other class are permitted to enter within its walls; and to make it extensively the instrument of good, to prevent it from being the means of propagating the errors and absurd-

ties with which the Hindu literature, in its best estate, abounds, it should be united with the Government English school in that city. In such a connexion, it might contribute to the cultivation and improvement of the Maratha language, which is closely connected with the Sanskrita; and thus enable the students of English effectually to communicate the stores of knowledge which they acquire, to their benighted countrymen. The annual *dukshina*, the distribution of about Rs 25,000 to brahmins, we believe, is now so regulated as to encourage the study of the branches taught in the Sanskrit College; but as long as it is confined to the priestly class, it must be considered objectionable. The Government share in the Dhabi collections at *Jijuri*, has been properly abandoned; but the *Government gifts to that infamous shrine*, (of which an account is given in another part of this number) *have been in no degree diminished*. The Government connexion with other temples is such as no Christian can contemplate without the deepest sorrow. Under the head of *gram kharch*, or village expenses, it makes *an annual remission from the revenue for the support of some thousands*! Of many others it retains the management.

We might add other items, illustrative of our subject, from the "Parliamentary Returns," but these will suffice to show, with how little scruple the Government of India, at the commencement of the present century, allied itself with idolatry. At two places, *Belgaum* and *Dharwar*, it received a small revenue. That at *Belgaum* was derived from pilgrims visiting the annual fair at the temple of *Yellama*, where some of the most abominable scenes witnessed in the whole of India, were accustomed to take place. That at *Dharwar* was derived, we believe, from a tax on the cocoa-nuts presented to the temple.

We will conclude our notice of the Bombay Presidency with the following table, taken from the "Returns" for 1849. We have omitted one column, specifying the allowances in *grain*, without, however, altering the general total. From this return, it appears, that the sum total alienated in Bombay from the revenue, for the Hindu and Mussalman religions, amounted to near £70,000: that grants were made to them in almost every district of the presidency; and that, in almost all the districts, the sum thus alienated, was equal to the grant to *Pûri*, to which so much objection was made; while, in several cases, they exceeded four or five times its amount. *Jagannâth* now receives Rs. 23,000; but the Hindu temples and brahmins of the *Pûna* collectorate, received Rs. 1,08,000, or nearly £11,000. It also appears, that of the whole amount, the Hindu institutions received Rs. 2,83,000 in money, and Rs. 3,14,000 as the revenue of land: or nearly Rs. 6,00,000: while the Mahommedans received Rs. 83,000 from both sources; the Parsees, Rs. 1,013, and the Jews *six rupees*!

*Government Allowances to NATIVE RELIGIOUS INSTITUTIONS in
the Presidency of Bombay.*

Collectorates.	MONEY.		LAND.		TOTAL.	
	Recipi- ents.	Amount.	Recipi- ents.	Amount.	Recipi- ents.	Amounts.
Ahmedabad ..	1,735	*Rs. 19,962	452	Rs. 22,625	2,200	Rs. 42,828
Ahmednuggur...	287	35,268	1,480	24,508	1,773	59,899
Belgaum ...	5,935	18,901	4,221	1,34,139	11,641	1,57,690
Bronch ...	778	5,991	1,050	27,160	1,828	53,151
Colaba ...	325	3,933	157	9,388	634	14,460
Customs ...	37	300	...	...	37	300
Dharwar ...	2,103	16,933	3,671	72,184	5,774	89,118
Kaira ...	1,184	12,593	579	9,629	1,763	22,223
Khandsish {	3,248	20,573	289	7,274	3,538	27,850
	328	3,970	32	1,075	360	5,045
Puna ...	2,873	1,11,185	896	9,697	3,769	* 1,20,883
Rutnagiri ...	1,040	14,938	94	10,443	2,013	33,784
Sholapore ...	5,171	19,682	873	9,257	6,044	28,940
Surat ...	829	9,272	1,072	20,801	1,901	30,073
Tanna ..	716	12,767	1,105	16,257	2,228	32,342
	20,589	3,05,875	15,971	3,74,445	...	...
				Total...	45,503	6,98,593

In the Presidency of MADRAS the Government connection with the native religions was much greater than in the other Presidencies; and the sum of money given by the ruling powers to their support exceeded that of all the others put together. The more general features of the connection at Madras resembled greatly those at Bombay, and are well stated in the following Memorial addressed in 1836 to Sir F. Adam, the Governor in Council, from a large number of the clergy, and of civil and military officers. One of the latest acts of Bishop Corrie was to forward this memorial to the Governor, with a strong expression of his personal approval. The principal "grievances" it enumerated were:—

First.—That it is now required of Christian servants of the Government, both civil and military, to attend Heathen and Mahomedan religious festivals with a view of showing them respect.

Second.—That in some instances they are called upon to present offerings, and to do homage, to idols.

Third.—That the impure and degrading services of the pagoda are now carried on under the supervision and control of the principal Europeans and therefore Christian officers of the Government; and the management and regulation of the revenues and endowments, both at the pagodas and mosques,

* We have omitted the annas and pie in this, and the other money columns, in order to reduce the breadth of the table.—ED. C. R.

are so vested in them under the provisions of Regulation VII. of 1817, that no important idolatrous ceremony can be performed, no attendant of the various idols, not even the prostitutes of the temple, be entertained or discharged, nor the least expense incurred, without the official concurrence and orders of the Christian functionary.

Fourth — That British officers, with troops of the Government, are also employed in firing salutes, and in otherwise rendering honor to Mahommedan and idolatrous ceremonies, *even on the Sabbath day*; and Christians are thus not unfrequently compelled, by the authority of Government, to desecrate their own most sacred institutions, and to take part in degrading superstitions.

Protestant soldiers, members of the Church of England, have also been required, contrary to the principle declared in his Majesty's regulations, that every soldier shall be at "liberty to worship God according to the forms prescribed by his religion," to be present and participate in the worship of the Church of Rome.

By the requisition of the foregoing and similar duties we cannot but sensibly feel, that not only are Christian servants of the State constrained to perform services incompatible with their most sacred obligations, and their just rights and privileges as Christians infringed; but that our holy religion is also dishonoured in the eyes of the people, and public and official sanction and support given to idolatry and superstitions destructive to the soul, and to apostacy from the only living and true God.

Other instances of the evil must be added to these, before the matter will be understood in all its bearings. Thus; as in Bengal and Bombay, oaths were regularly administered in the names of Hindu idols and on the Korán; documents were consecrated by inscribing at their head the names of Ganesh and other deities; idolatrous cases, in which no civil rights were concerned, were continually adjudged by the collectors under a special regulation; and all efforts to disturb the existing evils were frowned upon and discouraged. The spirit, which had dictated Mr. Place's letter, had animated many officers subsequent to his time; and in all possible ways, in trifling as well as in important concerns, the Government prominently showed itself to be the intimate friend of the native religions. A few illustrations of a state of things, which once existed at Madras on a large scale, may be interesting to the reader, although we have said so much in relation to the other Presidencies.

A *Native Almanac* used to be published annually in Madras at the expense of the Government, and was circulated by the chief secretary among the Government establishments. It opened with the following invocation:—

Salutation to Sri GANESHA.

I invoke the aid of this god, who is honoured by Brahmá, Krishna and Maha-eswaram and all other gods, in the hope that I shall succeed in my present task.

Those who, in the beginning of the year, accompanied by their relatives and friends, offer sacrifices to the nine planets, and make such offerings to astrologers as they possibly can, and pay a strict observance to what is laid down in this Almanac, the said planets will contribute to afford them every good throughout the year, &c.

Again; it is well known that the Hindus, throughout the

country, worship the implements of their trade, and that on the Saraswati Puja writers especially worship their pens and ink. Will it be believed, that at Madras the Government *permitted this worship* to be offered in their own public courts and offices, to their own account-books, stationery, records and furniture? The following is a programme of the ceremony:—

"All the duffars (bundles) containing accounts and the like to be placed in the cutcherry or office in a row; and in the evening, about four o'clock, the religious brahmins of the town, together with the cutcherry servants, will assemble to worship them in honour of the goddess Minerva; in the interim music will be sounded, and the dance of the church (pagoda) will then be commenced. After this is done, cocoa-nuts, plantains and betel will be distributed among the religious brahmins and cutcherry people, and a few gifts in specie [provided of course by the Government] will also be given to the former people."

The following letter exhibits one of the numerous applications from the Court-servants for the *customary allowances* out of the public treasury for *Hindu worship*. It presents the Government both in a ridiculous and humiliating position; their money paid for idolatry, and the idol honoured in their own offices of business!

HONOURED SIR,—I humbly and submissively beg leave to acquaint your honour, that on the 29th of this month, Wednesday, being Venanygaug Chouty or *Belly-God feast*, it is custom to allow us rupees ten every year from Circar [the Government], in order to perform certain pujah; after keeping one idol in the court-house on the same day, and granting leave to all the court servants for the said pujah; the said sum is to be carried into contingent charges. I saw the civil diary and other accounts too and find the same in them; therefore I highly request your honour will be pleased to spare ten rupees and perform the said pujah on the very day. I must purchase various things for the same.—*See Friend of India*, 1839.

The *firing of salutes*, on occasion of Hindu and Mahommedan festivals, was an every-day occurrence: while troops, both European and native, were marched out to join processions in honour of idols and their festivities. Not unfrequently these processions and salutes occurred on the Sabbath-day! The following are illustrations:—

MADRAS GARRISON ORDERS.

G. O. 26th May, 1839 —(Sunday.)

A Royal Salute to be held in readiness to be fired from the Saluting Battery at sun-rise, to-morrow, in answer to one which will be fired from the Chepauk Gardens on the occasion of the anniversary of the *Rubīl-Uwāl Festival*.

G. O. 15th October.—(Tuesday.)

A Royal Salute to be fired from the Saluting Battery to-morrow, on occasion of the *Dusseera Festival*.

G. O. 7th December, 1839.—(Saturday.)

A Royal Salute to be fired from the Saluting Battery at 1 o'clock P. M. to-morrow, (Sunday,) on the occasion of the *Ramsan Festival*.

FORT ST. GEORGE, 14th December, 1839.—(Saturday.)

A Detail of the R. H., the Governor's Body Guard, consisting of a Na-

tive Officer, 2 Havildars, 2 Naiques, and 30 Troopers, together with the 19th Regiment, to parade under the command of the Officer commanding the 19th Regiment, at 5 o'clock in the afternoon of Thursday next, on the north side of the Palace Gate, at the Shadi Mahl, for the purpose of accompanying the Procession of the Sundul to the tomb of His late Highness Nabob Azim-ud-Dowlah Bahadur, in the principal mosque at Triplicane."

Prayers for rain (Varúna-pújam) were ordered by the collector to be presented at the various temples in seasons when drought and famine were feared. Many examples of this custom might be adduced. At Cuddapah, in 1811, the Madras Board sanctioned the expenditure of 150 star pagodas for that object; it was a common thing to do so. Mr. Cathcart, soon after being appointed to Salem as Sub-collector, had to issue orders for such a puja. He says:—

1832.—Among the first official letters I received on coming to Salem was one sanctioning fifty rupees to be expended in each of the three Taluks or districts under me, for the invocation of rain. Some brahmins were to engage in prayer to one of their gods for ten or twelve days, standing up to their necks in water; others were to be employed to avert the anger of certain planets; and some to propitiate other gods: the whole to be fed at the expense of Government, to be superintended by Government servants, and to be in every respect on the part of Government, seeking for the attainment of its revenue by these means. I could not order it: it seems to me most gratuitous to engage in such an open violation of the laws of God.

By the same authority *brahmins were fed*; as they are feasted by all wealthy Hindus on certain occasions, and for particular ceremonies. As a specimen we may quote the language of the Rev. C. Rhenius, the well-known Missionary of Tinnevely, written in December, 1831:—

The collector, has, by order of Government, given 40,000 rupees to perform a certain ceremony in the idol temple of *Tinnevely*. The pedestal of the idol, for instance, has got some injury, from the oil which continually flows down from the idol at the pujahs; so that insects harbour and perish there, which is a great indignity done to the Swamy, or god. They must therefore mend the pedestal, shut up all the holes that have been made, and make it fine and close again. For this repair, the Swamy must be requested to remove from his place during the operation, and after that to return again: on both occasions, a great many muntrums must be said by the Brahmins; and 1,00,000 must be daily fed for 40 days. *To gratify this folly a Christian Government spends 40,000 rupees!*

Another evil, more serious in its character, that was long in practice, was the *forced attendance of the poorer natives* at the great festivals, for the sake of *drawing the idol cars*. Facts are the best illustration of the injustice to which they were subject. In a pamphlet published at Madras in 1835, the writer says:—

In the district of Tanjore alone, there are no less than 4,00,000 people compelled, year by year, to leave their homes and proceed often ten, twenty or thirty miles, without any provision or remuneration, for the purpose of dragging the obscene and disgusting idol cars of the province. Unless Government were to enforce their attendance, not a man of them would come,

nor would they, when arrived, pull the cars, were it not for dread of Government. At the car festival a respectable landholder came to complain that he had just been beaten in the street by the curnum of his village. The Tassildar pleaded for the curnum : he represented the impossibility of getting the car drawn unless flogging were allowed : and stated, with much respect, that he himself had beaten not less than five hundred on the occasion.

The largest item, however, in the Government connection with idolatry in Madras, was the *direct and official management of temples*. From the time of Mr. Place such management had increased every year. Having once established the fact, that an English officer might conduct the affairs of a pagoda, might interest himself thoroughly in its prosperity, and make offerings at its altar, it was easy, whenever a native official was found to misappropriate pagoda funds, to put him out and place the institution under Government charge : or if temple-lands failed to pay the land-tax, or their managers died without issue, or mismanaged their trust, the appeal was again made to the Collector, and the lands entrusted to him. Numerous causes of this kind were at work ; the natives were pleased, the Company's officers were willing ; and thus, during a long series of years, the native dharmakartas or managers were displaced, and an immense number of temples, and large tracts of pagoda-land, were handed directly over to Government. The causes of such an anomalous and injurious proceeding are well stated in the following paragraph of the "Return" for 1849, page 438 :—

When we first assumed possession of the various districts of the Madras Presidency, we did not find the religious institutions of the Natives enjoying that degree of support from the Government, which we have since extended to them. Our connexion with the Hindu idolatry has grown with our growth ; we found that in many districts pagodas were enriched by large landed endowments ; that the lands attached to them were cultivated by ryots, under engagements with the dharmakartas or the Priests of the temples ; in course of time we observed, that in many instances these lands were mismanaged, the ryots brought complaints of oppression, and the people pointed to the decay of their temples as the consequence of the mismanagement and neglect of the lands. The result was, that in numerous instances, we displaced the dharmakarta, and ourselves took charge of his duties of the management of the temple and the cultivation of the lands. Wherever we adopted this course, it is evident, that to restore the dharmakarta would be to revert to the original usage, and therefore a much easier business than to find dharmakartas for temples of which the management had been in our hands from the first ; not that it is by any means certain, that these temples also were not originally under the management of their own dharmakartas ; for it seems very probable that the Governments, which preceded our own, adopted, under the same circumstances, the same course of proceeding, displacing the dharmakartas, and assuming the management of the lands and of the temples. Thus, the Collector of Tanjore, a district in which no less than 2,874 pagodas have hitherto been under the superintendence of the Government officers, alludes to the origin of this state of things in the following terms : "It has been usual for Native Governments to alienate the whole or a part of the land-tax on por-

tions of land, and sometimes on whole villages, and to vest the collection of it in the grantee; the tendency of such irresponsible management has been, to engender abuse and to call for interference; and the mode of its exercise has been to resume the privilege of control, without infringing on the proceeds of the grant. Thus, the greater part of all the lauded endowments in Tanjore have for a series of years been under the management of the officers of Government on this account.

At first the lands were placed under the stewardship of the Collectors, who paid into the pagoda-funds the nett proceeds of the estates. It was soon found, however, that in many cases it was more convenient for the Government to *resume* the estates altogether, and pay annually to the pagodas a sum of ready money equal to their yearly value. Direct payments of money, therefore, became substituted for the revenue of estates. In some cases sums of money were paid by Government, as at Púna and in Kumaon, in continuation of grants and voluntary donations bestowed by former rulers of the country. In others again the estates were preserved to the temples under the Collector's management, and the clear income paid for their use. In each instance, however, the closest tie was formed between the Government and the native institutions. They who, with diligence and honesty, had paid over the income to the temple, had also to superintend its expenditure; and thus every item in the cost of idolatry had to be sanctioned and supervised by the English officer. Orders for the repairs of buildings; the purchase or construction of idol-cars; the making of new idols, had all to receive his signature. Every officer of the temple, the worshipping brahmin, the musician, the painter, the rice-boiler, the watchman, had to be appointed under his official *seal*. The poor dancing women even received their salaries, the pay of vice, through his hands. All this is fully acknowledged by these officers themselves:—

The reports received from the collectors of the different zillahs of the Madras Presidency, show that the superintendence of no less than 7,600* Hindu establishments, from the famous pagoda of Seringham to the common village temples, has hitherto been vested in the officers of Government. And this was something more than a nominal superintendence; the people did not merely regard the Collector as the friendly guardian of their religion, but they looked up to him as the regulator of its ceremonies and festivals—as the supervisor of the priests and servants of the pagodas—as the faithful treasurer of the pagoda-funds—and the comptroller of the daily expenses of idolatry. “We have hitherto,” says the Collector of North Arcot, “stood to these pagodas in the obligation of sovereigns, and our interference has extended over every detail of management; we regulate their funds, superintend the repairs of their temples, keep in order their cars and images, appoint the servants of the pagodas, purchase and keep

* The exact number is more than 8,000. See the Table following.

in store the various commodities required for their use, investigate and adjust all disputes, and at times even those of a religious nature. There is nothing appertaining to or connected with the temples that is not made a subject of report, except the religious worship carried out daily in them." The Collector of Tinnevely, a district never visited by the violence of Mahomedan zeal, where Hindu idolatry has always flourished undisturbed, writes in terms very similar: "The present control and interference of the district Government authorities extends over almost every thing connected with the pagoda; from the collection of its revenues (from whatever source derived,) and the management of its lands, to the regulating of its daily usual expenses, its periodical festivals, and its repairs. Accounts in detail, including every item of receipt and expenditure, are kept and controlled, and the appointment and dismissal of its servants made by the officers of Government."—P. 437.

It would be interesting to examine some illustrations of these practical services for idolatry: but we shall mention only one or two. Perhaps one of the most scandalous instances of Government patronage of Hindu gods was seen in the festival of the idol Yeggata in the town of Madras itself. At one time this festival had been suspended for more than thirty years. It was revived, however, by the influence and exertions of an *European Collector*. On that occasion the idol was found to be too large to pass through one of the town gates: but the Government was persuaded by their officer to *have the gate taken down and the arch enlarged*, "in order to convey to the natives a full proof of the disposition of Government to facilitate the due observance of their religious ceremonies." Our rulers agreed also to *defray all the expenses*. The following is a description of the Company's share in the celebration of the festival by an eye-witness:—

MADRAS, December, 1839.—The idol Yeggata, tutelar deity of Madras, is to be brought out to-night; the compound of her temple presented a most extraordinary appearance when I passed through it about 5 P. M.

I passed through the crowd of natives, and had a full view of the process. The *Honourable Company's presents*, consisting of a scarf of crimson silk, a thall or ornament for the neck, apparently of gold, and attached to a yellow string, and another scarf of scarlet woollen cloth, exactly resembling that of which soldiers' jackets are made, were borne several times round the idol stage, with wreaths of flowers, broken cocoa-nuts, &c. A peon, the white metal plate of whose belt bore the inscription "COLLECTOR OF MADRAS," led on this procession, clearing the way with his cane, and a number of men followed with long trumpets, which they pointed towards the idol and sounded. There were several of these peons on the spot, each having "COLLECTOR OF MADRAS" inscribed on the plate of his belt; and when the presents were brought on a brass dish, I observed one of them hold it at arm's length over his head, as if to display them to the idol, and to the spectators—another of these peons held up, in the same way, a dish of cocoanuts, broken, as is usual in offerings.

We mentioned above, when speaking of Bengal, that there was only one temple in the Madras Presidency, at which the

Government received a money profit, viz., the temple of *Tri-petty*. This temple has been greatly honoured in Southern India, especially by traders: hence it became the resort of crowds of pilgrims from all parts of India: and offerings of goods, grain, gold, silver, jewels, cloths, horses, and other articles were dedicated on its altars. The expenses of the temple were comparatively small, being about Rs. 32,500 annually; while the income, from offerings alone, amounted to about Rs. 1,10,000. The surplus, therefore, was paid into the Government treasury; and a long line of carts, preceded by a band of music, and guarded by sepoys, was employed to convey it into safe hands.

In all other cases the Government had to *give* money, either as a donation, or in commutation of resumed lands; or as the revenue of temple estates, of which its officers were stewards. After a careful perusal of all the information contained in the "Parliamentary Return" for 1849, and a comparison of one part of the Returns with another, we find that the number of temples under the charge of the Government, and the payments made to them, stand as follows:—

*Government payments for Idolatry in the
PRESIDENCY of MADRAS.*

District.	No of Pagodas under Govern- ment.	Money paid	Income of lands managed by Gov- ernment.
		Rs.	
Vizagapatam	50	2,154	None.
Nellore	12	30,537	1,698
Malabar	29	3,571	3,530
Madura	34	49,155	59,197
Rajamundry	18	3,695	780
Masulipatam	2	280	1,148
Trichinopoly	116	56,298	76,541
Tanjore	2,874	1,26,806	1,91,047
Chingleput	24	38,143	5,313
Canara	3,668	1,33,152	None.
South Arcot ..	107	67,121	2,748
North Arcot	75	26,941	None.
Salem	193	55,237	562
Bellary	26	2,665	3,356
Coimbatūr	132	60,000	49,407
Cuddapah	284	32,067	7,447
Tinnevely	350	1,81,869	26,059
Guntūr	2	.....	2,374
Ganjam	176	3,809	None.
Madras	16	.....	.....
Kurnúl	104	3,780	.....
	8,292	8,76,780	4,81,107

From this table it appears that the actual money paid by the Government was nearly nine lakhs of rupees, or exactly £87,678; and that the number of temples, mosques and shrines receiving this sum was 8,292. We doubt not that the members of Government were themselves astonished when these expressive facts first came to light. Even their best friends, even the defenders of the system, could scarcely explain, on sound reasons of moral or political obligation, why a Christian Government, whose members profess to follow the law of the Bible, should have, in two presidencies of their Indian Empire, NINE THOUSAND temples and pagodas under their management, and should endeavour, by the exercise of Christian virtues, to make their idolatrous service *efficient*. A few comments on this table may make its statements more clearly understood. By far the greater number of institutions receiving the Government support were Hindu: there were a few Mahomedan mosques among them, especially in particular districts, as Kurnúl, but there were none of much name. At Seringapatam, we believe, the tomb of Hyder Ali, and the establishment of mullahs, both there and at Tippú's mosque at Colar, were supported by these funds. The Tanjore and Canara provinces contained the largest number of temples under the Government officers. The former district, having never been occupied by the Mahomedans, has preserved the Hindu religion in the greatest strength and splendour. The pagoda of Tanjore is perhaps the most beautiful Hindu structure in all India. That at Seringham, in the neighbourhood, is without doubt the largest, most extensive, and most wealthy. Its idol of solid gold, fifteen feet in height, alone proves the power and resources of Brahminism in this ancient territory. As at Jagannáth and Púnah, some of the Government endowments in the Madras presidency were princely. The pagoda of Seringham received Rs. 43,151 annually; that of Tripetty, Rs. 32,500 for its expenses; and that at Trichendúr Rs. 19,000. A larger number received a moderate donation. The great pagoda at Conjeveram received Rs. 12,000: that at Trinomali Rs. 6,000; and the Rock pagoda, at Trichinopoly, Rs. 8,200. But in the greater number of instances, the annual donations were petty in the extreme, making up in number what they wanted in value. They were thus only an injury: they did the institutions little good: and kept up the connection of the Government in the most offensive form. Thus in many of the districts numerous temples received *less than fifty rupees* annually. In Canara, out of 3,668 temples, mosques and maths, only eighty-three were "great pagodas," receiving more than fifty rupees

each. Of these again only *seventeen* received more than Rs. 1,000. Of the whole number, 3,043 petty temples received less than Rs. 50. In one talúk, out of 221 temples of this class, *fifty-three* received less than *five* rupees. Of these again, some received Rs. 2; some, Rs. 4; Rs. 2-6-5; Rs. 1-12-10; Rs. 1-3-2; 12 as.; 8 as.; and one received 6 as. 5 pie! In other districts also several temples received only *one* rupee. In Cuddapah, out of 221 temples, only two received more than Rs. 1,000; and the majority less than Rs. 100. The climax of Government connection with Hinduism was reached, a few years back, in the district of Kurnúl. After the Pathan Nawab had been removed from power, in consequence of his conspiracy, the Madras Government, in return for all his guns and ammunition, continued his annual gifts for religious purposes, and accordingly they* presented annually to NINE TEMPLES, THE MUNIFICENT DONATION OF ONE FARTHING EACH.

We said this was the climax: but we find that the real climax in this connection, the lowest point of moral degradation, was reached, not by the East India Company, but by the Colonial Government of Ceylon. As this island does not fall within our province, it is not our purpose to describe the patronage which the native religions once received from its Government: we shall mention only a simple fact. The following is a copy of a bill sent in to the Ceylon Government; the items, according to the superscription, having been provided for HER MAJESTY'S SERVICE:—

	£	s.	d
For the cost of sundry Articles for the use of the Malagawa and 4 Dewalas since the procession,	3	10	6
For Devil-Dancing, called <i>Waliyakún</i>	3	13	2½
For 13 Out-station Dewalas.....	4	5	1
For carrying the Canopy over the Karanduwa,...	0	16	0
For oil and rags,.....	3	15	0
	£15	19	9½

Let those who have seen the devil-dancer of South India and Ceylon, after his draught of blood, with his long hair streaming in the wind, whirl round and round with mad excitement, consider, whether, when such a dance, a dance which a heathen king forbade in his palace, is ordered for "Her Majesty's service" for a period of *seven days*, the patronage of abominable idolatry can possibly descend lower.

From these details, it appears that down to a late period, the Government of India placed itself in intimate connection with

* "NUNDIAL: Nine temples (small).....Rs. 0 1 7"—1849, p. 295.

the temples, mosques and tombs of the Hindu and Mahomedan religions; that it looked upon them as friends whose interests were to be promoted, whose prosperity was to be an object of its care; that thus it afforded them not merely protection but patronage; and that this patronage increased in extent with the increase of their Eastern empire. It appears that it was exhibited in a variety of instances, both of greater and less importance; that in accordance with native custom, the names of idols were inscribed with honor at the head of public documents; that oaths in the names of idols and upon the Korán were administered in the courts of justice; that their officers decided cases where purely idolatrous questions were concerned; that in Government colleges the authoritative standards of the native religions were taught at the public expense; and that native scholars, brahmins and moulvies, because of their position in native society, and their acquaintance with those books of error, received from their rulers special gifts. It appears that the Government by degrees began to take a conspicuous part in the actual ceremonies of idolatrous temples and the maintenance of Mahomedan worship; that the British flag was hoisted and salutes were fired in honor of their festivals; and that troops were marched out, under the authority of English officers, to join in processions and tokens of respect to them that were no gods. In the Madras and Bombay presidencies the revenue officers gradually brought under their official management about NINE THOUSAND shrines, belonging to false religions; they supplied the funds for their expenses, superintended their internal arrangements, appointed all their servants, and were responsible for the proper performance of all their usual ceremonies; they were expected in seasons of drought to order invocations for rain; on the removal of idols, to feed large numbers of brahmins; in some places to use their influence in inducing the poorer natives to draw idol-cars; and on the great festivals to present gifts in the name of the Government. These officers held charge of large tracts of pagoda-land, made terms with the peasantry for their rents, and thus secured the largest revenue they could for the shrines to which the land belonged: they could grant donations for the feast of the "Belly-God" to be paid for out of "contingent charges;" and even permitted their account-books to be worshipped in the public offices. It appears also, that the highest officers of State have, on occasions, presented gifts to celebrated shrines when travelling in their neighbourhood; that by legislative enactments, the Boards of Revenue are directed to see that Hindu and Mahomedan endowments are really applied to the

superstitious uses for which they were intended; and that in these and a variety of other ways the Government has given a public sanction to the doctrines, ceremonies and practices of the false religions of their empire. Especially has it been notorious, that they established taxes on pilgrims at Jagannáth and other places of Hindu resort; and that from these taxes they reaped, in the course of several years, the immense sum of TWO MILLIONS sterling.

The EVILS, which naturally sprang from these lamentable proceedings of the Government, were of no common magnitude. Not that the Government is responsible for all the injury that arises from false religion *as such*, but they maintained evils already existing; they increased, they perpetuated them. Idolatry received *new strength*, and its services were rendered efficient and attractive. The income of temples and pagodas was carefully spent; the buildings were kept in good repair; the tanks were cleaned and rendered servicable; vacancies were filled amongst the officers; the festivals were celebrated with zeal; the daily ceremonies were duly performed. Formerly, the whole system was in a state of decay, but, under English superintendence, it every where revived. Formerly, the endowment-lands were ill-managed and proved unprofitable: on this account, such large estates were brought under the Collectors' charge; but, under Government, private speculation was prevented, the cultivators were well treated, the income was improved and rendered sure. So convinced were the natives themselves of this fruit of the Government supervision, that in many cases fear was expressed, lest for the want of it, idolatry would speedily fall to utter ruin; and when orders were received to give the temples back to native managers, in numerous instances they were received with great reluctance. What clearer confession could they have made that the Government was the bulwark of their system? What could have more fully proved the erroneous position which the Government was occupying? Is it their duty to sustain idolatry? If false religions cannot sustain themselves, the sooner they die away, the better. Again; the *priests* in the temples, under care of the authorities, appeared with the character of Government agents, and wielded the influence which such agents alone possess. The *pandas* of Puri and the *gayâ-wals* of Behar pleaded the virtues of their respective shrines with new power. The whole system of Hinduism, in short, was invested with a dignity and rank, which its internal meanness, folly and immorality could never have secured for it. The *number of pilgrims* to the three most renowned shrines steadily increased, and at length became very

large in every case. The pilgrim-hunters multiplied likewise ; those at Puri having been recompensed in proportion to the number of votaries they could bring. Even without Government support, they seek for pilgrims ; much more would they do so, when that Government *guaranteed* their fees. As a consequence, all the evils attendant on these pilgrimages, especially that to the car festival at Puri, were rendered more intense, whether connected with the moral conduct of the pilgrims, their physical privations, or their numerous and painful deaths. The *fame of our country* and the *name of Christianity* were greatly dishonoured among the heathen. The public salutes, the presents to idols, the subsidizing of priests, the attendance of English officers in their official capacity at the festivals, all tended to give the natives a low estimate of our religion, and even led them to say that English people had no religion at all. *Many an argument* was furnished by their proceedings to the opponents of the Gospel, when the Missionary sought to preach its truths. Hundreds of times have the Orissa Missionaries been asked, " If Jagannáth is not god, then why does the Company give him money ?" The same kind of enquiry has been made in other parts of India, and upon a similar ground.

The greatest evil, which resulted from this attitude of the Government, was the public insult, which they thereby offered to the living and true God. All other reasons against their conduct are absorbed in this : without this other reasons might possibly have been invalid, and the support of the native systems have been proved advantageous. Political expediency changes with political circumstances. The tax, which produces harm in one place, may be beneficial in another : while it increases a pilgrimage in one district, in another it may prevent it. Even the dictates of conscience may vary with the degree of enlightenment which it receives, and the cases in which it is called to act. But as to a Government support of idolatry, there is no room for doubt. The root of all religion and morality is without change. The dictates of the revealed law of God leave no room for question. Idolatry is a crime against God. It cannot be spoken of in soft terms. We cannot call it an unfortunate error, nor style it a lamentable weakness, nor look on it as an excusable fault. The Bible styles it a crime, an " abominable thing," which God hates. On this account, therefore, we object to the position, which the Government of India held, and still partially holds, in relation to Hinduism. We plead this ground, alone, of opposition, to their patronage of its idols and its ceremonies. The Bible lays it down as a law : "*Thou shalt have no other Gods before me.*" " The

‘things, which the Gentiles sacrifice, they sacrifice to devils and not to God. I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils. What communion hath light with darkness: what agreement hath the temple of God with idols?’ The Government of India have sought to unite both, and have therefore fallen into the guilt of him who openly disobeys the word of God. To set aside the Governor of a country, and obey another in his place, is in an individual reckoned treason. • He who worships idols, “other Gods,” whatever be their names, refuses to acknowledge the authority of God, ignores His existence, and sets up others in His room. He is guilty of treason against God. Cannot this charge of spiritual treason be made with justice against the Government of India? Have they not given divine honours to them that are no Gods: have they not patronized and endowed that religion, which sets up Mahomet in the place of the One mediator between God and man?

Even the heathen are declared by the Bible to be “without excuse” for their superstitious follies, because the works of God before their eyes teach them of better things. Still more are they without excuse who have been taught from higher sources than the works of nature, even by the instructions of Revelation: “To whomsoever much is given, of him shall much be required.” Whatever may be the degree of guilt in the Hindu or Musalman, rude and untaught, man cannot determine; we know that the judgment of God is according to truth. But why should an enlightened Government be a partaker of their sins? The abettors of treason suffer the penalty of treason: the abettors of false religion must bide the consequences of their folly. He who has said, “I will not give My glory to another, nor My praise to graven images,” cannot but look with indignation on His professed followers when they join with others in deifying the licentious Krishna, Jagaunáth, and Mahadev, feasting the Belly-God, and bowing the head in adoration to account-books and official records. May the sure end of such a guilty course be averted: may the improvement in their views and practice, which has been adopted by the Government, prove a lasting one; and may every single link, which binds them to these false religions, makes them abettors of their fault, and sharers in their sins, be broken decidedly and for ever!

It was natural and right that a patronage of idolatry so wrong in itself, and productive of such grave consequences, should, as soon as it was known, attract the attention and arouse the indignation of religious men. From time to time,

therefore, objections to it were offered, and the evils of the Government system were discussed and exposed. The pilgrim-tax at Puri was regarded as specially obnoxious: and more than once servants of Government, in their official minutes, and editors of newspapers or Missionaries in the periodical press, wrote against it on the spot. The result of the agitation, both in India and in England, was the transmission of the memorable despatch of 1833, which is generally attributed to Lord Glenelg. In this despatch, his Lordship discussed the question of the pilgrim-tax in all its bearings; and referred briefly to other details of the connection of Government with idolatry. He stated, however, in emphatic terms, that that connection must be wholly dissolved. On the general principles involved in the subject, he wrote thus:—

“ All religious rites and offices, which are in this sense harmless, that they are not flagrantly opposed to the rules of common humanity or decency, ought to be tolerated, however false the creed by which they are sanctioned. . . . Beyond this civil protection, however, we do not see that the maxims of toleration enjoin us to proceed. It is not necessary that we shall take part in the celebration of an idolatrous ceremony, or that we should assist in the preparation for it, or that we should afford to it such systematic support as shall accredit it in the eyes of the people, and prevent it from expiring through the effect of neglect or accident. . . . Arrangements, which implicate the Government, be it in a greater or less degree, in the immediate ministrations of the local superstitions of the natives, might well be objected to in point of principle, even without any reference to their actual or probable consequences. But that they also tend to consequences of an injurious kind is evident; inasmuch as they exhibit the British power in such intimate connection with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with a belief either that we admit the divine origin of those superstitions, or at least that we ascribe to them some peculiar and venerable authority.

The ground which the Government was to take in future, and the particular points which all its officers were to observe, his Lordship detailed in the following paragraph:—

62. Finally it may be convenient to recapitulate, in a brief series, the principal conclusions resulting from the preceding discussion. These are the following:—1. That the interference of British functionaries in the interior management of native temples, in the customs, habits and religious proceedings of their priests and attendants; in the management of their ceremonies, rites and festivals; and generally, in the conduct of their interior economy, shall cease. 2. That the pilgrim-tax shall be every where abolished. 3. That fines and offerings shall no longer be considered as sources of revenue by the British Government; and they shall, consequently, no longer be collected or received by the servants of the East India Company. 4. That no servant of the East India Company shall hereafter be engaged in the collection or custody, or management of monies, in the nature of fines or offerings, under whatsoever name they may be known, or in whatever manner obtained, or whether furnished in cash or in kind. 5. That no servant of the East India Company shall hereafter

derive any emolument resulting from the above-mentioned or any similar offices. 6. That in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native Subjects BE LEFT ENTIRELY TO THEMSELVES."

In spite of these express orders, for five years the Government of India did nothing. They made no enquiry; they made no change in the ancient system. The unwillingness of the Court at home was seconded by their older officers abroad: and the passes were issued to pilgrims, their fees were received into the treasury, the civilians superintended the temples, the salutes were fired, and flags continued to be hoisted, as if nothing whatever had been said concerning them. But the press was free: pamphlets began to be published, and information to be collected in India, upon which the public papers fearlessly commented. The two memorials we mentioned above, were presented at Bombay and Madras, each signed by a large number of the most respectable inhabitants, including Government servants. In England also a Resolution was passed in the Court of Proprietors, that the despatch of 1833 should be carried into effect. But the Directors were unwilling; the Governor-General was unwilling; and the revenue officers, especially those in the Madras Presidency, who *reaped large profits* from their temple management, were glad to see the question shelved. At length, in October 1837, the Court of Directors, in one of their despatches, had the temerity to speak out their real mind. Alluding to a minute of Lord Auckland's, written on the 1st of April previous, in which he had compared the ceremonies of the cocoa-nut festival at Surat to the English feasts of May-day and Harvest-home, of Halloween and Christmas, they expressed their entire concurrence in his views, deprecated the disposition evinced at Bombay and Madras "to force extreme measures" on the Government, and declared it to be their opinion that the time had not arrived for any "ostensible change" in the old system. At the same time, knowing that Lord Auckland's views coincided with their own, they endeavoured to stifle the whole question by directing, that "*no customary salutes, or marks of respect to native festivals, should be discontinued at any of the Presidencies, and that no change whatever should be made in any matters relating to the native religions, except under the authority of the Supreme Government.*" On the arrival of these despatches at Madras, Sir Peregrine Maitland, the Commander-in-Chief at that Presidency, sent in his resignation, assigning as his reason for so doing, that as the Court had drawn back from their own orders of 1833, and wished to continue the system which they

had then condemned, he could not be a party to the oppression of conscientious men, by commanding them to join in idolatrous ceremonies. About the same time Mr. Robert Nelson, a Madras civilian, then in England, openly resigned the service for a similar reason. These facts produced a profound sensation in England in religious circles. The Court felt they had gone too far, and endeavoured to shew that Sir P. Maitland had wholly misunderstood them. But it was too late. The religious public, disgusted with the Directors' hypocrisy, and convinced that they had for five years been systematically cheated in a matter where Christianity and conscience were concerned, poured their petitions into Parliament; and the system was doomed. On the 26th of July, 1838, Sir John C. Hobhouse, in reply to questions on the subject in the Lower House, declared that "he should make a point of using that discretion, which, by the act of Parliament, belonged to him in his position as President of the Board of Controul, to direct such a despatch to be sent to India, as would render it impossible for any functionary there to make a mistake. He would take care, and he trusted the Court of Directors would agree with him, to have such a despatch sent out to India as would perfectly satisfy the most tender conscience." A fortnight afterwards the despatch was sent. By November 17th, Lord Auckland had written his minute at Lúdiana, on the mode in which it was to be carried out. On that day the tax at Allahabad was abolished by an order in Council: and the other pilgrim-taxes soon met with the same fate. Such is the power of the House of Commons.

The Directors' despatch, after the indulgence of a little spleen at the decided conduct of Sir Peregrine Maitland, directs the Governor-General as follows:—

We have to express our anxious desire, that you should accomplish, with as little delay as may be practicable, the arrangements which we believe to be already in progress for abolishing the pilgrim-tax, and for discontinuing the connection of the Government with the management of all funds, which may be assigned for the support of religious institutions in India. We more particularly desire that the management of all temples and other places of religious resort, together with the revenues derived therefrom, be resigned into the hands of the natives; and that the interference of the public authorities in the religious ceremonies of the people be regulated by the instructions conveyed in para. 62 of our despatch of February 20, 1833.

Whether it arose simply from a change of views, or from the introduction of new men into their body, or from any other secret reason, we know not; but from the date of this despatch, an altogether new line of conduct was pursued by the Court of Directors. Not another word of opposition meets the eye in their letters: they issued clear and decided instruc-

tions; criticised the proceedings of the Indian Government; commended them for activity; and severely reprovcd the Madras authorities for their supineness in carrying their plans into effect. Their course has been steady and consistent; they have exhibited an earnestness and perseverance in getting rid of the evil, worthy of all praise. Had they been seconded in India with a zeal and determination equal to their own, their connection with idolatry would long since have been thoroughly dissolved. But local prejudices, fears and indolence have thwarted their intentions. The more prominent evils, it is true, have been laid aside; but the work, as yet, has only been half done.

It is not our intention to describe step by step all that was done in the three Presidencies to fulfil the Court's orders: our space permits us only to indicate the result. The minor features of the connection were soon removed. A few, in fact, had been removed by Sir Robert Grant at Bombay before the decisive despatch arrived. By a legislative act, *oaths* were no longer rendered compulsory upon native witnesses in the courts of justice: they were allowed to fall back upon their ancient custom of making solemn declarations, without reference to the Korán or Hindu Gods. The only defects in the act were, that it did not apply to oaths taken on the enlistment of sepahis, on the appointment of native magistrates, &c., and that Her Majesty's Courts in India were expressly excepted from its influence. In places, where the collector's influence had been used to *compel* the poorer Hindus to *draw the idol cars*, such influence was withdrawn, and the people were left to do as they chose. The order for abolishing the compulsion where it existed was greatly accelerated by the fact, that at Conjevaram, in 1836, fifteen peasants, drawn from home against their will to draw the great car there, had been accidentally killed. The *titles of Hindu Gods* ceased to be written at the head of official documents. By a special order, sanctioned by the Court of Directors, the *salutes* at festivals and the attendance of troops on idolatrous processions, were also discontinued.

Among the important items of this connection, the *pilgrim-taxes* occupied the foremost place. The tax on the Yellama festival at Belgaum was given up in 1836; though the arrangement made did not satisfy the natives concerned. By an Act of Council, in April, 1840, the pilgrim-taxes at Gayá, Allahabad and Jagannáth were also entirely abolished. The Raja of Gayá, Mitrajit Singh, received compensation for his loss of the Gayá profits, by a remission of land-tax on his estates equal

to that loss, viz., Rs. 17,000. The tax-barriers were all thrown down at these great places of native devotion: and at Púri, on the 3rd of May, amid the most tremendous storm which had ever been known at that place, a storm in which the boiling surf was rolled close to the European bungalows, in which hundreds of huts were thrown down, and the sacred wheel on the summit of the pagoda tower was bent, the GATE WAS THROWN OPEN, and the Hindu pilgrims of all ranks, for the first time, in a long series of years, entered the barrier free. In May of the following year, the tax at Dharwar, the offerings at Puna, and those at Surat (amounting to *four rupees* annually!) were given up: and in December, the last item of idolatrous profits was cut out of the revenue accounts, by the relinquishment of the proceeds from certain shrines in Kumaon, amounting annually to Rs. 2,800.

The most difficult step to be taken was to surrender into the hands of natives the nine thousand temples which the revenue officers held under their charge, and to withdraw altogether from that interference with their festivals, ceremonies and customs, which these officers had so long exercised. Some of our readers may not be aware how, among Hindus, temples are maintained, priests appointed, and services performed. There is no public spirit among them; united subscriptions to objects of public utility have not been, till late years, at all common: how is it then that the country has been covered with temples; that many have been erected at immense expense; that they have obtained large landed endowments; and support a considerable establishment of priests? A few facts may put the matter in a clear light: and indicate the course required on the part of the Government in giving up their shrines to native management.

In the province of Bengal, (and the same is doubtless true in the other Presidencies of India), we believe, that all temples, great or small, will be found to owe their origin to an individual or a family. Temples are not built generally with a view to public benefit, but solely from a wish on the part of the founder to perform an act of merit, to honour gods and brahmins, to fulfil a vow, or to win himself a name. Only wealthy individuals can bear the expense of such institutions, which can be made as costly as their means allow. Small temples are found all over the country, especially in villages, near the houses of the great landholders. Just above Calcutta, for instance, on the banks of the Hugly, in several places a row of temples to Siva have been erected by Calcutta families. The larger and finer temples owe their origin of course to the very

richest families, to Rajas, millionaires, or to the ancient rulers of the country in their palmy days. Thus the beautiful temples at Sibnibas, containing the largest Sivas in the country, were erected by Raja Krishna Chandra Ráy.

When a temple is built, whether great or small, the founder looks out for a brahmin or brahmin family, to whom he may commit it, and who will there perform the proper ceremonies. In most cases he will endow the temple with some land, and commit the land also to the brahmin for his support. All the offerings presented in the temple belong to the brahmin, who thus finds it his interest to serve his idol faithfully. In course of time the family of the founder may die out or decay; but the descendants of the brahmin will hold charge of the land and shrine. Both the founder and the worshippers, who visit the shrine, know full well that what they give goes to the brahmin; and in giving to the brahmin, they give to the god in him. Thus he can almost be called the actual proprietor of the shrine. Small temples have generally but a small endowment of land, perhaps none at all; the offerings made there will be of little value; and the whole can support but one brahmin and his family. Larger temples, being built by richer men, have usually more valuable endowments. For instance, the temple of Káli at Panihati, near Calcutta, has a considerable estate connected with it. The land was given to the idol by Ráni Bhabáni, and a family of brahmins was appointed to receive the income, on *condition* of offering to the goddess the usual service. Joygopal Bábu was the first priest, and became very rich. The temple of Modon Mohun in Bágh Bazar, Calcutta, was built under peculiar circumstances, and illustrates another mode of management. The idol named belonged to the Bágdí Raja of Vishnapur, near Bancoorah, and he being in want of money, mortgaged it to Babu Gokul Mittri of Bágh Bazar. When the mortgage was discharged and the idol was to all appearance returned, the Raja found on examination that only a copy had been returned, while the original was retained in Calcutta. He endeavoured in vain to get it back: he was told that the god found himself perfectly comfortable in Calcutta, and declined to go back to the jungles. The people of Vishnapur having thus lost their god, began to worship his wooden shoes (*khorum*), and do so to the present day. The robber of the idol built a temple for the god, whom he had so strangely stolen: on the land with which he endowed it stands the Chandni Bazar, yielding annually a large income. The endowment was not made over to any family of brahmins as their hereditary trust; but brahmins are appointed to the

temple, as occasion requires, by the descendants of Gokul Mittri, who retain their proprietorship in the temple still. •

The temple at *Tarokeswar* furnishes an example of a large endowment managed by an individual. This holy shrine of Mahadev, situated in the Hughly zillah, is highly honoured by the Hindus, and immense numbers of pilgrims visit it, especially at the *Charak* and *Sibrátri* pujas. The temple and its valuable endowments are all in the hands of a single proprietor, who is called the Mahant Ráj. He must not marry; and as he has therefore no sons to take his place upon his death, he keeps a number of scholars near him, to whom he teaches all his mantras. He himself chooses a successor from among them, and although so much depends upon the appointment, the Government has never had reason to interfere. The Mahant performs all the duties of the temple; appoints all officers; and receive all the offerings. He is sole master; all the pilgrims must see him before they get admission to the temple; and only by his permission will the barbers cut off the hair which the pilgrims devote to the idol. The great temple at *Kalighát*, illustrates the system of united management. This celebrated temple was erected on the south side of Calcutta, by a wealthy family, the well-known Choudrys of Behala. It was endowed with a large quantity of land, lying all around it; and was committed to the charge of a single priest. The natives say, that this priest died, leaving four sons and a step-son, who took his charge of the temple and divided the land amongst them: from these sons have sprung the five páras of Haldars or brahmin proprietors, numbering fifty-two families, to whom the temple now belongs. These Haldars are considered actual owners of the land, and of the offerings presented to Kali; they can sell their share if they like, but always on condition of the purchaser performing their part in the temple worship. Some parts of their service, and some expenses connected with it, are performed by them in common. Thus a bhattacharjya or priest is appointed by the whole body to perform the daily service; to offer the rice and curries which are given to the poor; to present cakes, sweet-meats, and milk to the idol; to wave the lamp and conch, and to ring the sacred bell. The drum-beaters, the chowkedars, the lighting of the temple, are also paid for by the whole body. The receipts of the temple, however, are not placed in a common fund. To prevent differences, in sharing them, the days of the year are divided on a particular system among the proprietors according to hereditary right; all the Haldars thus take "turns" in the temple, whence they are called *pálá-dárs*; and

each proprietor takes for himself all the ordinary offerings presented on the day when it is his "turn" to preside. Be the gifts many or few; be they money, clothes or ornaments; rice, sweetmeats, sugar or plantains; every thing is taken by the *páládár* of the day. If however a rich man, who has his own priest among the Haldars, wishes to make an offering to Kali, that priest makes an agreement beforehand with the *páládár* of the day, as to the shares which each shall receive. Conflicting as are the interests of the Haldars, and liable as they must be to get into frequent quarrels, they settle disputes entirely among themselves, and never trouble the Government with their complaints.

Aware of this native system of temple management, the Government of India, when it issued orders to its numerous officers to withdraw altogether from the internal management of the shrines of the native religions, naturally directed their attention to it, as the only way in which that object could be secured. Thus the Governor-General, writing to the Madras Government on the subject, laid down the general principles to be observed in their withdrawal from interference with those shrines in the following words :—

The administration of the affairs and funds of the native religious institutions should be vested in individuals professing the faith to which the institutions belong, and who may be best qualified to conduct such administration with fidelity and regularity, being responsible, together with their subordinate officers, to the Courts of Justice, for any breach of the duties assumed by them, which can be made the grounds of a civil action.

The proceedings carried out on this principle, for the separation of the Government from idolatry, are described in all their details in the *Parliamentary Returns*, whose titles head this article. Those for 1845 and 1849 are most valuable documents, and furnish an immense mass of information as to the measures adopted for that end in the various districts of our Indian empire. The instructions of the Court of Directors to the Supreme Government in India; the directions of the latter to the Governments of the three Presidencies; the letters of the collectors; the account of their measures, their difficulties, their success; the reference of peculiar questions to the Government of India, or to the Court of Directors; the Court's approval of what had been done; and urgent instructions to complete all that had been required; these and many other things are spread over the *Returns* with a profuseness which is quite confusing. The "Return" for 1845 is shorter but much better arranged than its successor; that for 1849 is very ill put together; the different letters having only a general

arrangement, and the divisions of subjects not being clearly indicated. It contains nearly all the papers on the proceedings of the Madras Government, including a masterly Summary of those proceedings, presented to the Government of India by D. Elliott, Esq. of the India Law Commission, together with valuable minutes by the Secretaries of Government and Members of Council.

But the "Returns" have many omissions. The proceedings in the Bombay Presidency are only briefly described in the letters of the Government to the Government of India, and the original letters from the collectors of different districts are given in only a few instances. Several letters from Madras collectors are also omitted. The letters and observations of the Court of Directors are only partially extracted; and it is self-evident that some of their communications have been left out altogether. The "Return" for 1851 is especially defective. Though professing to be a continuation of the papers for 1849, it contains no information at all on several important matters which had not been decided when those papers were printed. Be that as it may, we think no one can have a perfect idea of the amount of labour required to secure the desired end, and of the questions which had to be met in the process, without reading the whole of these "Returns." We think also that all who do so will be impressed with the conviction that the Court of Directors deserve high praise for the steady perseverance with which they have endeavoured to carry out the avowed wishes of the English Parliament and the English people: for the thorough change which they admitted into their own views; and for the energy with which they urged on their own officers when the latter were inclined to adopt only incomplete measures. We think also, that from those "Returns" it will be acknowledged that in the Bengal and Madras Presidencies, the Government service contains a considerable number of very able men, acquainted with the condition of those over whom they rule, anxious to conciliate them in matters where they feel most deeply, and to carry out the measures of their superiors with prudence, justice and decision.

It is not our intention to enter into all the details of the measures which the Directors ordered, and which the local Governments carried through. We can only enumerate their results. Adopting as their basis of action, the principle which we mentioned above, the officers of various districts sought out the best men they could obtain, to become henceforth the trustees of the temples which the Government had retained under its charge. In Bengal and Bombay these measures were

begun in 1841; the Madras Government occupied in them the year 1842. Though later than the other Presidencies, for which the Court of Directors administered a severe rebuke, the work was done at last. By the conclusion of 1843, there were no longer any shrines left in the hands of Government officers.

In Bengal, the pagoda of Jagannáth at Puri was given over entirely to the charge of the Raja of Khurda, whose ancestors originally built it; and the Government ceased to take any part in the internal management of the shrine. In the N. W. Provinces, the mosques at Dehli, which had been managed in minute matters by the collector, were transferred to a committee of respectable Mahommedans, chosen from those who were accustomed to frequent them. At Chunar, the Government withdrew from the committee which appointed the manager of the Kasim Sufiání mosque. The pensions at Mirzapore, amounting to Rs. 415, which the pandas of the temple at Bindachol had paid under Government superintendence, were taken out of their hands, and the Government itself agreed to pay them, till the death of the present incumbents. The beautiful Durgah at Futtehpore, Sikri, was also ordered by the local Government to be surrendered to the managers of the endowment; but on the earnest intercession of the collector, who predicted its certain destruction, the Court of Directors, on an appeal to them, consented to keep its buildings in repair. An arrangement was also made concerning the appointment of the rawuls or head priests of the pilgrim temples in Kumaon; but what it was, we are unable to say, as the letter describing the details is omitted from the "Returns." Similar arrangements were completed in the Presidency of Bombay. In most of the districts there seem to have been no difficulties in the way of surrendering the temples to native management, and the officers appear to have been prompt and zealous in fulfilling the orders of the Supreme Government. At Sholapore, where grants of money had been made in three places, and the temples superintended by the collector, the people themselves chose managers, whom Government approved. At Belgaum, the temple of Wanshankari, together with its large store of jewels, many thousands of rupees in value, was made over to the pujaris or temple brahmins. The temples around Nassik, to which the Government appointed pujaris, were given up in like manner to an individual or a native committee. In the Puna collectorate, where the Government of India, following the example of the Peishwa, had allied itself completely with idolatry, the numerous temples were committed to native agents: amongst them the celebrated temple of Parbati was given over to six na-

tive gentlemen well known in the neighbourhood. The Deo of Chinchor was also informed, that on his annual visit to the temple of Murgaon, he would no longer receive in the collector's office at Puna the pair of shawls and small sum in cash which he had been accustomed to receive there. In furtherance of their object, when a vacancy on one occasion occurred among the temple trustees at Puna, and the collector was asked to appoint another, the Supreme Government forbade him to interfere, and directed that in all such cases the vacancy should be filled up by the community of worshippers attending the temple in question, or where no such community existed, the remaining trustees should elect another member. This rule was communicated to all the collectors of the Presidency; it merely continued the Hindus' own system, among whom, village municipal government is a very ancient institution. The Governor-General then expressed his ~~great~~ satisfaction at the complete execution of the orders of the Court of Directors in the Presidency of Bombay.

In the Madras Presidency, while adopting the same principle, in giving up the 8,300 temples which the Government had superintended, some variety naturally sprang up in the details of the surrender. Mr. D. Elliott has well described this variety in the following passage of his report:—

"The Mahomedan institutions had been seldom interfered with. Where a certain degree of controul was (formerly) exercised, it seems that it has been dropped, and the institutions left simply to the charge of those who before managed their internal affairs. In Bellary, in every village a sabha was formed, composed of the leading members of the community, to which was left the election of a single superintendent for the village. In Salem also the principle of election was followed; but the superintendence was committed to panchayats, consisting for the most part of three members.

The arrangements which have been made with respect to Hindu institutions are various. The small village Pagodas had not generally been under the charge of Government officers: but, where such charge had been assumed, it has been resigned to the pujari, who "is looked upon in the light of one of the village functionaries, entitled to meras, with the smith, carpenter, and the like. In the case of larger temples, with more considerable endowments, two or more of the principal inhabitants, including generally the official head of the village or the Carnum, have been conjoined with the pujari in a committee or panchayat. Temples of more importance, with a reputation and interest extending beyond the vicinity, have been placed under the charge of committees, composed of persons of weight and influence, selected from among the residents within a wider range. Endowments belonging to matums or gurus have been left to the care of the parties interested; and institutions of which the managers have been usually appointed by such matums, have been deemed to need no other superintendence."

A short notice of some of these arrangements will help to illustrate the proceedings of the Madras Government. In Canara, out of the 3,668 temples under the collector's charge,

2,871 were made over to their respective pujaris. All the remainder were made over to committees. In Tanjore, 2,247 small temples were also handed over to their respective priests. Wherever a temple of importance could be conveniently entrusted to the hereditary custody of the neighbouring zemindar, or other persons of local weight, that course was invariably adopted; only a few districts however allowed of it. The pagoda of Trinomali, which received a large income from private contributions, and nearly six thousand rupees from the Government, was made over to five native gentlemen of Madras, who were personally interested in its prosperity. The pagoda of Trichendur, in Tinnevely, with an income of twenty thousand rupees from Government, and private donations worth several thousand rupees more, was transferred to three wealthy trustees in the district. The great pagoda of Nellore, also in Tinnevely, with a similar income, was made over to the most extensive landholder of the province. The large pagoda at Conjeveram, with a Government grant of Rs. 12,000, after a great deal of discussion among two rival sects, who worship there, was entrusted to an individual, whose ancestors had managed the pagoda in former years. The temple at Trivalur was surrendered to the jeer or high priest. The great pagoda of Seringham, with the consent of the most respectable persons connected with it, was transferred to two wealthy landholders, in conjunction with the pagoda stalattars. The Rock pagoda at Trichinopoly was at the same time given up to one of those landholders. The greatest difficulty was experienced with the pagoda at Tripetty, for whose superintendence there were numerous claimants, the annual surplus amounting to Rs. 77,000. Eventually, it was surrendered to the mahant of a college of boyragis, and to his successors in office.

Thus was completed the first great series of proceedings, after the abolition of the pilgrim-taxes, for disconnecting the Government from an interference with the native religions. The result was to withdraw the officers of Government from all interference in the internal management of the temples, mosques and tombs of those religions. Henceforth, the revenue officers had nothing more to do with the repairs of the buildings, the preparations for festivals, the enrolment of temple servants, the painting of the cars, and the custody of the offerings. All their duties were given over to the native committees or individuals, and to them was committed the custody of the temple property. They were thus assimilated to thousands of dharmakartas, pujaris and managers, with whose temples the Government had never interfered. To these committees were also paid the sums of money granted to such temples, and

which had been drawn by the collectors from the public revenue. They also received the proceeds of the pagoda lands, which the Government still retained under its management: and from these two sources of income, in addition to the usual offerings, they furnished all the supplies necessary for the temple service.

At the time when the revenue officers thus gave over charge of the money endowments, there existed in almost every collectorate of the Madras Presidency, a surplus balance which had gradually accumulated from these sources: an important question, therefore, arose how these funds, called *Pagoda funds*, were to be disposed of. There were no such funds in Bengal, or the North West Provinces. The "Parliamentary Returns" contain not even a hint of any such existing at Bombay: only in connection with Madras, therefore, was the question started: and the matter was referred by the Government there to the Government of India. The source of these funds is thus stated in Mr. Elliott's report:—

In general the ordinary expenses of the pagodas have been regulated according to fixed tables, in which are put down all constantly recurring charges allowed as necessary for the due maintenance of the establishments, the payment of servants, and the performance of all the customary ceremonies. To meet these fixed charges, periodical payments have been made out of the income arising from money allowances, and the revenue accruing from lands under the management of the officers of Government, and the surplus had been held in deposit. Out of it all extraordinary charges for repairs, &c. have been defrayed, and sometimes disbursements have been made for purposes unconnected with the institutions to which the funds appertained. The amount, which now stands in the public accounts to the credit of these institutions, therefore, has accrued entirely from an excess in the endowments above what is needed for keeping the temples, &c. in repair, and for the due performance of the requisite service and duties.

The amount of the pagoda-funds, remaining in deposit in the provincial treasuries, on March 31, 1846, after the payment of all necessary expenses, was Rs. 11,86,557. By the end of June, 1847, a further surplus had accumulated of Rs. 1,70,873, making a total at the disposal of Government on the latter date of Rs. 13,57,430: or £135,743. The former surplus is detailed in the following table, in the "Return" for 1849:—

Nett Surplus of Madras Pagoda Funds.—March 31, 1846.

Vizagapatam	713	15	4	Tanjore	4,85,656	0	0
Masulipatam	258	8	1	Tinnevely	3,81,306	7	8
Guntur	7,000	0	0	Chingleput	68,311	13	5
Nellore	4,310	1	9	Trichinopoly	65,000	0	0
Madras	3,420	8	0	Madura	80,195	6	10
Cuddapah	4,919	3	10	South Arcot	26,687	3	11
Salem	109	3	7	Coimbatore	38,835	6	7
Canara	6,961	2	5	Bellary	12,872	7	2
	27,692	11	0		11,58,864	13	7
				Minor sums...	27,692	11	0
				Total, Rs....	11,86,557	8	7

Discussions had often occurred, among the officers of the Madras Government, as to how these and similar sums should be appropriated: and after mature deliberation, it had been distinctly allowed, that for the Government to apply them to purposes of public utility, was not only unobjectionable, but a positive duty. The Court of Directors, when asked for their final opinion, laid down the following rule for the guidance of their officers.

"We are anxious that the principle hitherto observed in Tanjore, of keeping the pagoda-funds entirely separate from the Government revenue, should be rigidly maintained. We are of opinion, that all grants and endowments should be, in the first instance, appropriated, if possible, to their original purposes. When the funds are more than adequate to that end, instead of allowing them to accumulate without limit, they should be applied to purposes of general utility, taking care that the particular district, in which the endowments are situated, should derive full benefit from the new appropriation of the surplus."

This rule was considered by the Supreme Government, as applicable not only to the accumulation above mentioned, but also to the annual surplus from the same source, and to donations or endowments that might be resumed when a pagoda falls into decay. The construction of roads and bridges, the repairs and cleansing of tanks, the construction of ghâts, the support of refuges for the poor, and the establishment of schools, were considered to be objects on which the funds might properly be spent. But the large surplus above detailed, was not to be disposed of without some opposition. There was a class of men, who were watching the proceedings of the Madras Governor in respect to it with eagle eyes. These were the members of the recently appointed committees, some of whom were extremely anxious to receive the money, for the use of their own pagodas. (One of these petitioners is named Parameswar Gurcul of Strisuptaresheswaraswamegar!) These claims were promptly set aside and the money appropriated. All the smaller sums (in the left-hand column) were handed over at once to the collectors of the districts where they had accumulated, to be expended on bridges, choultries, tanks and wells, that might be used by all classes. The Governor also ordered Rs. 20,000 to be spent in Madura, and 80,000 in Tanjore, for similar objects; and directed Rs. 1,00,000 to be disbursed on the construction of a road to connect the cotton districts of Tinnevely with the port of Tuticorin. He asked for reports as to the necessities of the remaining districts; and of the large surplus (derived from the first five districts in the second column) set apart eight lakhs, £80,000, to the general education funds of the presidency. To this last item the Supreme Government demurred as excessive, and an unusually warm dis-

cussion took place on the subject; but both Governments adhered to their original opinion, and the matter was referred to the Court of Directors. What became of the eight lakhs, and what has since been done with the surplus of 1847 and following years, we cannot say; the "Return" for 1851, which ought to have conveyed the information, being silent on the subject.

The next step in the proceedings of the Government was to surrender the *pagoda-lands*. In the early part of this article we shewed that the Madras Government had, during a series of years, and for various reasons, assumed charge of a large portion of the landed estates with which both the great and small temples had been endowed. These lands were managed by the collector of each zillah, who paid the nett proceeds into the funds of the pagoda or institution to which they respectively belonged. We shewed also, that in that Presidency the nett income from the estates under Government management amounted to Rs. 4,31,107. When the order arrived to disconnect the Government from the native religions, an important question arose, as to whether these lands, as well as the temples, were to be committed to native management. The question was not without its difficulties; but the Madras officers, with one single exception, proposed to get rid of the difficulty, by keeping things as they were. They argued, that in all these estates, the Government had made engagements with the cultivators, who held the land directly from them: and that the honour and justice of the former were concerned in securing to the cultivator that treatment which he could not expect at the hands of a native landlord. They suggested also that the Government might take permanent possession of all the estates, and pay to each temple an annual rent for them. Such a plan, which involved an *additional payment of ready money* from the Government treasury, though for an equivalent, was considered by them to further the object which the Government of India had in view, of *disconnecting* itself altogether from the shrines of idolatry! But the Court of Directors had anticipated the difficulty, which was first referred to them in connection with the temple of Jagannáth: they also knew how the ryots were situated, and they wrote thus:—

4. In our despatch of the 2nd of June, 1840, we adverted to your resolution to retain the lands belonging to the temple of Jagannath under the management of the revenue officers, which you had considered to be expedient, in order that protection and justice might be secured to the ryots.

5. In all cases, however, where the revenue has been, or may be fixed for a term of years, as has been done in Cuttack, we think that the collection of the

revenue so fixed, belonging to temples or other endowed religious institutions, may be safely transferred to agents, to be appointed by the parties in whom the management of the affairs and funds of such institutions may be vested ; subject only to such penalties against exactions, and other abuses of their trust, as the native servants similarly employed on the part of the Government would be liable to. The foregoing observations are also applicable to entire villages, which may have been assigned to temples or other religious institutions in all parts of our territories ; provided, however, that the revenue demandable from such villages, or portions of villages, has been clearly defined, and a pottah or lease issued to each ryot, specifying the extent of land, the amount of the revenue, and the periods at which it becomes due.

• 6. It is not our intention that the revenues of mosques and pagoda-lands should be exempted from any charges for irrigation and for the general management of the districts wherein they are situated, to which they may justly be liable ; and we desire that provision may be made for defraying such charges before the revenues are applied to other purposes. *You will perceive that in the directions now conveyed to you, it is our object to give complete effect to the principles recognized in the despatches to which we have referred, and we rely on your promoting that object to the utmost extent which may be practicable.*

In consequence of these orders, the Supreme Government determined that, as far as possible, the pagoda-lands should be transferred to the native committees, as well as the money donations. But various measures were adopted at the transfer, such as the grant of special leases, by which the interests of the cultivators were fully secured. In fulfilment of these wishes of the Court of Directors, the Satais Hazári estate, the only land-endowment belonging to the pagoda of Jagannáth, and which had been held under Government management nearly forty years, was given over to the Rajah of Khúrda, the superintendent and manager of the temple. Small estates, belonging to mosques and durgahs at Delhi and Allahabad, were placed by the collectors in the hands of Mussalman committees. There were few cases in Bombay, as compared with the other presidencies, in which the revenue officers had charge of endowment-land ; but such as there were, were transferred without difficulty, and without fear of injury to the cultivators, to the hands of the native trustees, or to the pujaris of the temples and institutions to which they belonged. The Governor of Madras first ordered all the smaller lands to be transferred ; and as this arrangement occasioned no difficulty, and merely placed them upon the same footing as all the lands under private management, he proceeded to enquire into the "Great devastanam estates," the large endowments belonging to the most celebrated pagodas. Of the result of this enquiry, the "Return" for 1851 makes no mention. We believe, however, that all the estates have been transferred, and that a small fund, called the Tripani fund, constitutes the only sum received by Government for the uses of idolatry. In thus withdrawing from the effective management of pagoda-endowments, the Government officers have met with much opposition from the natives,

who felt that that management had been for many years the firmest support of their system. This opposition has produced delay; but we are thankful to say, that the transfer has been completed at last.

In spite, however, of all the anxiety and labour thrown upon the subordinate Governments in India for the purpose of dissolving their connection with the native religions; in spite of all the agitation in England; in spite of the positive and distinct orders of the Court of Directors, it must be confessed that the **VERY ROOT** of this unhappy connection has been left untouched. While the arrangements were in progress, two questions arose with respect to the trustees: how were vacancies in their number to be filled up, and to whom were they to be held responsible? In the Bombay Presidency, as we have shewn, the Governor-General directed, that where it was possible, vacancies should be filled up by municipal election: if that was inconvenient, by surviving trustees. Both modes of proceeding are common in Europe. In Madras no rule was adopted, and the matter ended in the collector appointing to vacancies, and thus keeping up the old system of superintendence. The reason given for this is, that the newly-appointed trustees have no legal existence. Instruments were in some cases executed on their appointments, but they were set aside as invalid; and a general trust-deed, to be adopted in all the collectorates, was promised in their stead. Had the Madras Government fallen back entirely upon the native system, the difficulty would not have occurred. Had they made the trust hereditary (as is the usual rule), or established the principle of municipal election, the village panchayats would have saved them all the trouble and scandal from which they now suffer: and those temples would have been managed like all others. Natives never look after a temple on public grounds; why should the Government do so? Why should they endeavour to secure greater prosperity for the pagoda of Seringham than for that of Chillumbrum? Why should they care for Jagannáth's temple at Púri, and not for that at Mohesh? Why should they watch over the shrine of Parbati at Púnah, and leave the temples of Sibnibas to decay?

The responsibility of the temple trustees in two Presidencies has not yet been settled by Government regulations. For securing the faithful discharge of their duty and the right appropriation of their endowments, it is of course necessary that they be subject to the courts of law: but the following regulation of Bengal (XIX. of 1810), and of Madras (VII. of 1817), stands directly in the way of such an accountability, and di-

reets those *collectors* to examine into the endowments, whom the Court of Directors have *forbidden to interfere* :—

BENGAL REGULATION, (XIX. OF 1810.)

Whereas considerable endowments have been granted in land, by the preceding Governments of this country, and by individuals, for the support of Mosques, Hindu Temples and Colleges, and for other *pious and beneficial* purposes : and whereas there are grounds to suppose that the produce of such lands is in many instances appropriated contrary to the intentions of the donors, &c., and whereas it is an important duty of every Government to provide that *all such endowments be applied according to the real intent and will of the grantor, &c. &c.* : The general superintendence of all lands granted for the support of Mosques, Hindu temples, Colleges and for other pious and beneficial purposes, &c. is hereby vested in the Board of Revenue, and Board of Commissioners, &c. It shall be the duty of the Board of Revenue and Board of the Commissioners, to take care that all endowments made for the maintenance of establishments of the above description be *duly* appropriated to the purpose for which they were destined by the Government or individual by whom such endowments were granted.

In Bombay no such regulation existed: and it was easy therefore for aggrieved parties, in case of malversation, to cite the trustees in the ordinary civil courts, since those Courts possess so much latitude as courts of equity and good conscience. We have heard that the Bombay collectors have sometimes listened to complaints against the trustees, but they need not have done so, and such conduct is contrary to Government orders. In Madras, however, the effect of this contradiction has been to leave complainants altogether without redress. The collector is forbidden, under the new system, to entertain complaints: the civil courts refuse to take up cases which the regulation commits to the collector: and thus for NINE YEARS, the interests of those endowments, for which the East India Company cared so long, have been without any legal protection whatsoever! The warmest opponent of the Government connection with idolatry never advocated such injustice. The system established by these regulations has been very fully discussed at Madras in all its bearings; and the officers are unanimous that the old regulation must be repealed. Opinions differ, however, as to the enactment which should take its place: a very excellent Draft of such an Act was carefully prepared by the Madras Government, and sent up to the Government of India many years ago. In Bengal, and the N. W. Provinces also, the question was discussed, and the opinions of the revenue officers upon it were collected. It appeared from almost every report, that the regulation had fallen into disuse; (a clear proof of its unsuitability to the present circumstances of the country;) and that where it was most popular, it was least enforced.

It is impossible, at the close of this long paper, to discuss the

Regulation fully : we refer the reader to the " Parliamentary Return" of 1849, where he will find ample materials for a thorough investigation of it in all its bearings. We shall content ourselves with one or two extracts from the opinions of the Government officers, with respect to its influence upon religious endowments. Mr. Pattle, the senior member of the Revenue Board, wrote concerning it in 1844 :—

I would ask on what ground of reason or justice can the native subjects of this Government expect, for their institutions, a more perfect protection than is granted to the Christian subjects of all classes. In our own country, endowments are in the custody of trustees, amenable by suit in the Courts of Chancery. In like manner all such institutions, within the jurisdiction of the Supreme Court, have similarly the protection of that Court ; surely a Government fully discharge every obligation of protection to its native subjects, when no distinction is made, and when to their endowments and institutions is granted the same meed of justice and protection accorded to Christians of all classes. Indeed, unless it can be proved that the English Government is bound to extend to the establishments of false religions special protection not granted to the establishment belonging to the true religion of the State, and not considered necessary for the Christian subjects, I conceive, it must be admitted, that every due consideration is paid to the former by both being on an equal footing.

The junior member of the Board of Revenue, in giving his opinion, insisted that it would be a clear dereliction of duty were the Government to refrain from taking direct trust of *all* religious endowments : the Deputy Governor thus replies to the principle he had advocated :—

In the first place, as has been pointed out by the Senior Member, the interference of the Government in these endowments is now partial, and not general, as it ought to be, if Mr. Lewis's argument were sound ; for it is exercised only over Hindu and Mahomedan religious endowments, and is never extended to the pious trusts of the Christian, or any other religion. And, in the second place, it is not, His Honor conceives, true in the sense in which Mr. Lewis quotes the terms, that it is the duty of any Government to see to the right appropriation of religious endowments, except so far as it is the duty of all Governments to provide for the regular and orderly execution of wills and testaments of every description ; viz., by making laws for their due execution by the trustees and executors selected by the testators, and providing courts to prevent those laws being broken.

It is notorious, that the direct interference of Government with Hindu and Mahomedan religious trusts under the regulation in question, is exceedingly distasteful to the professors of those creeds, and that far from being expected by them from the Government as a duty, it is deprecated as a profanation. The practice, therefore, which was introduced by this regulation, was a mistake in two ways ; it was a departure from sound principle, and it was displeasing to those for whose benefit it was erroneously intended. It has now been found to be displeasing also to those who are appointed by the regulations to carry its provisions into effect ; and for all these reasons it never, in his Honor's opinion, ought to have been enacted, and may now most properly be repealed.

Mr. C. W. Smith, in his minute, pointed out that peculiar feature of the regulation, which has led to its introduction into the present discussion. He shows, that so long as it remains in the law of the country, it is impossible for the separation of

Government from the direct patronage of false religions to be rendered complete. He might have added, that the regulation is the very basis of the patronage; as its object is to secure, by force of law, administered by a Christian Government, such an efficient administration for the endowments of the Hindu and Mahommedan religions, as the internal principles and practice of those religions could never have secured :—

I have hitherto reviewed this measure merely as it regards the feelings of our native subjects; but there is another light in which it is also to be considered; and that is, its connexion with the principle which has induced the home authorities to urge upon the Government of India its obligation as a Christian Government, to separate itself from all interference with, or management of all funds assigned for the support of religious institutions; a consideration which originated the measures already completed, or those now in active progress to disconnect the Government from the temple of Jagannáth and the pilgrim-tax at Gayá. To carry out this important principle is alike due to the character of this Government, and to the conscientious scruples of its Christian officers: but the disconnexion cannot be complete so long as the revenue authorities and the Government of India, acting under Regulation XIX. of 1810, may every day be called on to inquire into the appropriation of funds to the worship of mosques and temples, or, as was the case last year, to take into consideration the propriety of repairing, beautifying, or re-constructing such decayed places of idolatrous worship entrusted to their care.

The matter was discussed in the Legislative Council, and as it was deemed right to make the law of the country agree with its practice, the following decision was announced to the Government of Bengal :—

The Right Honorable the Governor-General in Council is of opinion, that Regulation XIX. of 1810 should be repealed, and the Government of Bengal empowered to provide for the appointment of committees to discharge the functions which that Regulation requires the Board of Revenue and the local agents to perform, in respect to endowments for the support of the religious institutions of the natives. The draft of a law on this subject is under consideration.

The Court of Directors fully acknowledge the necessity of repealing or modifying the two regulations named. Indeed, it was they who first pointed out, in their celebrated despatch of 1841, the bearing which they had upon their connection with the native religions: it was also in obedience to the orders of that despatch, that the opinions above expressed, with those of all the revenue officers in the presidency of Bengal, were called for :—

It is by Regulation VII. of 1817, that the Board of Revenue at Fort St. George is vested with "the general superintendence of all endowments in land or money granted for the support of mosques, Hindu temples, or colleges," &c. and as the provisions of that Regulation are the same as those contained in the Bengal Regulation XIX. of 1810, we are of opinion that a similar inquiry ought to be instituted, and reports made by the Boards of Revenue in the presidencies of Bengal and Agra, with the view of relieving the officers of Government from the management of the lands and control of the funds and affairs of all religious endowments whatsoever.

We are also desirous, that the regulations above-mentioned may be modified, and that the rules, which require any of our European officers to interfere in the

management of any mosque, pagoda, or temple, may be rescinded, and we request that you will take into consideration the best means of accomplishing this object."

In spite of the concurring testimony of so many of the officers of Government; in spite of the orders and the consent of the Court of Directors; in spite of the unjust withdrawal of legal protection from the endowments of Madras; in spite of the aid furnished by the Madras Government in sending up the draft of a law, every clause of which, except the last, might instantly have been passed; in spite of the inconsistency of their position; in spite of the oppression of Christian consciences; in spite of the disgrace and guilt of being upheld as the patronizers of the Hindu and Mahommedan religions, the Supreme Government of India have not yet removed the obnoxious regulation, nor prepared another in its place. For this culpable negligence they have offered no explanation, though the matter has now been lying before the Council for more than ten years. Whatever differences of opinion may exist as to the new law that is required, in one thing all parties are agreed, viz., that the old regulations, the root of the connection with idolatry, must be REPEALED.

We wish it were in our power to think, that this was the only measure required for the separation of the Government from the religions which it has patronized. We have already indicated some items of an inferior kind, that still exhibit their favouritism. But we shall not dwell upon them now. They are not unobserved by Christian men interested in the matter; and we hope that the Government will also observe and remove them. Besides the regulations mentioned, the great link, which still connects Government with native shrines, and which we know most deeply impresses the minds of the natives, is seen in the MONEY-PAYMENT made by collectors in various places to the pujaris of temples, to the managers of pagodas, to the moulvies of mosques; and to individual brahmins. In each of the presidencies, it has been reported to the Supreme Government, that the connection of the Government with native institutions has been dissolved, and all parties have congratulated each other on the result. We scarcely think, however, that any man, who sees Rs. 2,000 paid every month by the collector of Puri to the superintendent of the pagoda of Jagannáth, would allow that such is the case. We scarcely think, that any man who saw Rs. 43,000 paid annually to the temple of Seringham; Rs. 13,000 to that at Conjeveram; Rs. 1,26,800 to temples in Tanjore; Rs. 19,000 to the pagoda of Trichendur; who saw Rs. 18,000 given from

the collector's cutcherry to the temples of Parboti at Puna and Katurur; with other sums of hard cash to the temples at Nasick and Sholapore, at Nirmol and Belgaum; who saw actual money paid at Saharunpore and Guhrwal; at Bareilly and Muttra; at Agra and Allyghur; could possibly allow that the Government has nothing to do with the support of the Hindu and Mahommedan religions. And yet such money is being paid, month by month, from the collectors' cutcherries, to the amount of many lakhs of rupees every year. We allow that the present connection of Government with the native superstitions is almost entirely a money one, but such a connection is to them most valuable, for money is power. The whole sum now paid annually by Government may be stated as follows:—

In Bengal	Jagannáth	Rs. 23,321	Rs.
	Boyrágis at Puri for } "holy food" }	6,417	
		-----	29,738
In the North West Provinces			1,10,475
In the Bombay Presidency ; allowances in } money, grain and land }			6,98,593
In the Madras Presidency			8,76,780
Total	Co.'s Rs.		17,15,586

Next to the repeal of the old idolatrous regulations, these grants of money are the one most prominent feature of the subject requiring the attention of Government. If the Governor-General does occasionally give a donation to the brahmins of Brindaban or Jwala-mukhi; if the gunga-jal still appears in the Queen's courts as the basis of Hindu oaths; if in Government colleges, the Koran, the Upanishads or Purans are introduced into the curriculum of study; much as we may regret such things, may count them wrong and wish to see them laid aside, we think them almost nothing, when viewed side by side with these large sums of money paid over to idol shrines. This latter connection is patent to all; MONEY passes from the Government to the temples; that *money*, which in the eyes of natives, is almost the *summum bonum* of existence. That these payments are a great evil, may readily be seen by asking the natives what they think of them. There may be a reason for the payment, or not; the matter may be explained or not; all we say now is, that the natives will universally reply; "The Company gives our gods money." That they say so in the case of Jagannâth, is notorious throughout Bengal.

Some of our readers may ask, why the money is given at all. The payments are not a simple donation from the Government, given of their own free will as a gift of love : we believe that two reasons are assigned for them.

First : these allowances in money are, to a very great extent, grants made to temples and mosques in lieu of the revenue of certain lands. These lands were their own, being a portion of their endowments, but were taken possession of by Government, either for arrears of the land-tax, a failure in their management, or some similar reason affecting the Government revenue. Some of these lands were resumed under the Mahommedan Government; others, in some parts to a considerable extent, were resumed by the East India Company. A very interesting illustration of these facts is contained in page 219 of the "Parliamentary Return" for 1849. Mr. Blair, the collector of Canara, there states, that out of Rs. 1,51,870 paid by him to the 3,600 temples formerly under his charge, no less than Rs. 1,05,923 are payments for the revenue of lands resumed by the Madras Government. The Government, in other words, took the estates on a perpetual lease, and paid that sum for rent.

Secondly : another item in the money allowances consists of actual donations, which were originally presented by former Governments, and which, on the conquest of India by the East India Company, were continued by them with a view to conciliate the recipients and their co-religionists. Thus the money paid in the N. W. Provinces consists almost entirely of money gifts begun by the Mogul Government. Thus also the *dakshina* at Puna, and the many sums paid to the temples of that collectorate, originated with the Mahratta Peishwa. Thus, too, originated the nine farthings bestowed on the temples of Nundial in Kurnál.

The present donation of Rs. 23,321 to the pagoda of Jagannáth is represented as having a somewhat similar origin, though its case is quite peculiar. It is said, that among the old endowments of the temple, in addition to the Satais Hazári Mahál, there were some sayer duties, a poll-tax, and assignments on the revenue of a district in Orissa. These sums constituted a kind of donation presented by the Rajas of ancient days; but the taxes were of the most precarious kind; have long since been abolished; and certainly ought not to be compensated now : especially, when the Government has by its roads and free communication opened up to the temple a source of revenue, which it never had in the days when those taxes existed. Then the chief income of the temple was derived from Orissa itself : now the largest proportion comes from the pilgrims of Bengal and Upper India. Of all the money allowances to temples, that granted to Jagannáth has the weakest ground to stand upon. Were the Legislative Council therefore to pass into a law, the Draft Act which they recently

published respecting the discontinuance of the donation, they would do no injustice, and remove a public scandal. The Raja of Khurda would be legally permitted to collect the usual fees from the pilgrims; and receive from them an annual income greatly exceeding what his ancestors enjoyed in former years.

The two classes of money allowances, which we have described, stand upon a very different footing. In appearance they are equally bad; they equally lead the people to believe that the Government of the country supports the native religions in the most efficient way: they equally keep up the connection of the Government with those religions: and we hope, on this account, to see them both entirely set aside. But as they have a different origin, they require to be differently dealt with. The *former* class of payments is undoubtedly the *bonâ fide property* of the institutions. They are the rents for those estates which the Government is holding under a perpetual lease. To them, therefore, they have a sacred right, and we have no wish to see that right violated. But ought not the obnoxious payments to be got rid of? If in the outset their land was commuted for money, why should not that land be restored? The estates resumed by the Government of late years, as in Canara, must surely be known, and what objection can apply to them which does not apply to the pagoda-lands that have already been transferred to their owners? If these lands, which are known or can be found out on enquiry, were surrendered, we imagine that only a small number of donations of this class would remain. These would represent the lands resumed by the Moguls and by the English Government during the last century, the locality and boundaries of which are now unknown. Even these also might be commuted for land. They were paid for land: why may not the process be reversed, and land be given for them. If the matter were properly explained, no scandal could attend the transaction. Such cases are not like the land which some members of the Supreme Government proposed to give to Jagannâth: in the latter case, a precarious income from taxes liable at any time to be abolished would have been turned into an endowment of the most certain kind: in the case we are describing, the temples and mosques would merely receive an endowment similar to what they once possessed. *This very plan was proposed in 1845 in connection with a mosque at Quilandy, and carried into effect by the Supreme Government.*

The *second* class of payments, those made in continuation of the gifts of former Governments, contain, we conceive, a

radical defect in their very constitution, and ought to be discontinued altogether. They were given by Hindu and Mahomedan Governments for the support of religious institutions, which they believed to be true. They are continued by a Christian Government to religions, which it knows to be false. They were the voluntary gifts of those Governments; gifts of their benevolence, which the necessities of their kingdom, the demands of war, or an unwillingness to pay them longer, might at once have set aside. They were pensions, not perpetual endowments. Where then is the obligation of the present Government to continue them? They are voluntary gifts now, as they were then. If it was felt to be wrong to supervise the expenditure in an idol temple; is it less wrong to furnish the very means of that expenditure? If the Government must not manage temples, shall it pay for that management and supply the funds? If it may not be an idolator openly, may it be an idolator by proxy? Looking at the inherent error in endowing the shrines of false religions, at the voluntary nature of these gifts, and the absence of all but a political reason for paying them, we suggest whether the Government ought not to consider the propriety of altogether discontinuing them. They need not be abruptly given up. Donations to individuals might be allowed to expire with the present incumbents. In the case of larger sums a notice might be given of three or five years, as might be thought most proper. All sums under fifty or a hundred rupees (a large proportion of the whole,) might be given up at once. But in whatever way the members of Government may deem most cautious, most wise, and most complete, let the great end be secured of separating the Government from the native institutions, not in appearance only but in fact. Until the payment of money ceases, can it be said that such separation has really taken place.

To facilitate such a final settlement, there is required, first of all, a detailed statement of every pice spent upon the native religions in every district of our Indian empire. Such a statement should specify when the payment was first made, and the ground on which it was made. It should specify what payments are donations of money begun by former Governments, and what payments are made in commutation for resumed land; whether the resumed lands are known, or whether the boundaries cannot be specified. The enquiry completed, it will be easy to deal with every case, according to its intrinsic merits.

With these two measures, the repeal of the idolatrous

regulations, and the withdrawment of money-payments, would fairly cease that patronage, which has been conferred upon the native religions for more than half a century. So long as either is left unfinished, so long can it not be said that the Government relinquishes the special favour which they have shewn to them. In making direct efforts to see that Mahommedan endowments are really applied to the "pious" purposes of their founders; to see that lands devoted to the maintenance of the Charak Puja are efficiently applied; in presenting voluntary donations to the brahmins of Puna and the shrines of Kumaon; they are keeping up systems injurious to their subjects; they are disobeying the law of God. It is only for *political* reasons that the patronage has been bestowed; it is only because the friends of those systems are so numerous, that countenance has been shewn to them. Thus did the people of old, "who loved the praise of men more than the praise of God." Not for this did the God of Providence bestow upon the Government of India their splendid empire: not for this was English influence rendered paramount in the Eastern world. But that the Government might secure to every man his liberty, property and rights; and let religions stand or fall by their own intrinsic merits. Hinduism and Mahommedanism have never yet elevated a single people. They have proved a curse wherever they have prevailed. If we wish to see the people of India raised, we must look elsewhere for the power to raise them. We need not go far. The King of kings has declared: "RIGHTEOUSNESS exalteth a nation, but SIN is a reproach to ANY people."

ART. VI.—*Travels in Ceylon and Continental India ; including Nepal and other parts of the Himalayas, to the borders of Tibet, with some notices of the overland route. Appendices ; I. Addressed to Baron Von Humboldt, on the Geographical distribution of Coniferæ on the Himalayan Mountains. II. On the Vegetation of the Himalayan Mountains. III. The Birds of the Himalayan Mountains. By Dr. W. Hoffmeister, Travelling Physician to his Royal Highness Prince Waldemar of Prussia. Translated from the German. Edinburgh. 1848.*

OUR readers will remember the young physician, who fell by the side of the Prussian Prince at Ferozeshahar, in 1845, although they may have forgotten his name. It was Dr. W. Hoffmeister, the author of the volume mentioned above. He had accompanied Prince Waldemar of Prussia from Europe, and had followed him through many countries and many adventures, when his career was cut short by a stray shot from a Sikh gun.

On the 21st of December, the British army advanced towards Ferozepur, and encountered the Sikh forces at Ferozeshah, their main body being drawn up in a thick jungle. A bloody battle ensued. The British troops, marching in close array, attacked the enemy ; but the murderous fire of artillery and grape-shot brought them to a stand. At this critical juncture, the Governor-General, Lord Hardinge, himself rode along the front ranks, encouraging them to the onset. Prince Waldemar accompanied him, surrounded by his fellow travellers. While riding close beside the Prince, whom, in this moment of extreme danger, he refused to quit, Dr. Hoffmeister was struck by a grape-shot, which entered his temple. He fell forward to the ground. The Prince instantly sprang from his horse, and raised him ; but the vital spark had already fled ; at the same moment, the advance of the forces rendered it necessary to move on. The slain were unavoidably left on the field of battle. Not until two days had elapsed was it possible to inter them.

He was laid in the same tomb with several of his friends who fell on that bloody day ; and a simple monument in the burial-ground at Ferozepur, erected by the Prince to the memory of his faithful physician and beloved companion, records his tragic fate, and marks his journey's utmost bourn.

The book is a much more interesting one than the somewhat forbidding title-page would lead one to expect, with its "Appendices I. Addressed to Baron von Humboldt on the 'geographical distribution of Coniferæ on the Himalayan Mountains. II. On the Vegetation,' &c., &c., and ending with that—"translated from the German," which suggests to the general reader, the idea of something very learned, very comprehensive, and very dull ; in short, very exhaustive, both of the matter discussed, and of the reader's patience. But we can assure our readers, that they will find it a very readable book, with all the

Coniferae and other indigestible matters put snugly away in the three appendices. We do agree to some extent with those who maintain that a scientific traveller is a bore, as much almost as a scientific lady. Acting on this, which is one of our fixed principles, we shall carefully exclude from our extracts, all such barbarisms as *sparus erythrinus*, *mullus barbatus*, *pistacia terebinthus*, *vultur percnopterus*, and so forth.

Our travellers sailed from Trieste on the 16th September, 1844, and touched at Ancona and Corfu, where they are surprised to find, that no one knows any thing of the remains of Calliope, "the ancient city of Corcyra;" the true name being Cassiope, now Santa Maria di Cassopo. At Patras the following amusing scene occurred:—

Two remarkably handsome lads, of ten or eleven years of age, especially attracted my attention. I drew the portrait of one of them: he stood perfectly still, with decorum and respect, not knowing what I was going to do with him. Some men, who had pressed forward to peep over my shoulder, began to notice the thing, and when at last they discovered the likeness, they cried aloud again and again, "*Καλόν ' καλόν*." And now each man would have his picture taken.—each one pressed forward to the spot where the boy had stood, smote on his breast, and gesticulated with extraordinary vivacity, placing himself in the best attitude, and adjusting his dress in the most becoming manner. It was a wonderfully pretty scene. One of the most refined-looking, and best dressed among them, had the honour of being sketched; and when, at last, he actually stood there upon the paper, the fellow himself and his neighbours could not contain themselves for joy; he hopped and jumped, first on one leg, then on the other, snapped his fingers, and talked on without ceasing; at length he took Count Gr—— and me aside, and drew us almost by force into his hut at no great distance, brought out his arms, displayed to us his medals won in the Turkish war, and laid before us his best belts and jackets; then he went into the little garden, tore down with both his hands some bunches of grapes, which he constrained us to accept, and gathered besides for each of us a large nosegay of odoriferous herbs.

In due time, we find our author seated on the Acro-Corinthus, and surveying the sea and land from that elevated spot:—

On the extreme summit, we seated ourselves on two pillars of the Temple of Aphrodite,—mere broken pieces, requiring the skill of an archæologist, such as Professor Ross, to trace their story,—and surveyed the Isthmus of Corinth,—the calm blue waters on either side—death-like,—without one vessel,—the two large and magnificent harbours of ancient Corinth. How narrow did the neck of land appear, when viewed from above,—how trifling the distance separating us from Helicon and Mount Parnassus on the opposite shore! These also are now but naked rocks;—these heights that once were crowned with groves of pines and oaks,—so lovely—so much sung. Pity it is indeed, that the death of all vegetation should produce in the mind so melancholy an impression; wherever one turns one's eye, trees are wanting—men are wanting;—one sees only inquisitive Englishmen, telescope in hand, searching out the traces of former grandeur. Notwithstanding the burning heat of the sun, the precious spring-water, collected in the ancient Greek subterranean water-courses—which even the many

centuries of barbarism have not succeeded in destroying—never fails to rise on the surface of this rocky summit.

At length they land at Athens. Although we are in all haste to reach Ceylon, we must linger a while amid the scenes which bring back to us all the dreamings and aspirations of school-boy life. Who that ever read a page of Xenophon or Plato, or Demosthenes or Sophocles, has not wished to stand on the Acropolis? As the heart of the Christian beats with high emotion at the thought of Jerusalem, with its brook Kedron, its pool of Siloam, its Zion and its Olivet; so the heart of him, whose boyhood has been spent (in spirit) amid the enchanting scenes of classic story, must ever feel some re-kindling glow of young enthusiasm, when he thinks of Athens, with her Piræus, her Makronteichos, her Acropolis, her Hymettus.

On the 21st September, our author and some English travellers ascend the Acropolis:—

The impression made on first viewing the Parthenon is sublime beyond all conception; it is the most beautiful monument of antiquity that I have seen. The colossal bas-reliefs, which filled up the pediment, are now in the British Museum, to which they were sent by Lord Elgin. I have seen them there, standing upon the floor, where they have a mournful aspect, as every thing must have that has been torn down from its proper position under the free canopy of heaven. The digging up and the carrying away of old Turkish mosques, and other buildings, have afforded a rich treasure of marble fragments; one shed is here filled with broken statues and friezes, another with vases and coins.

The temples of Erechtheus, of Apollo, and of Bacchus, are now but groups of ruined pillars scattered here and there;—none of them indeed so large as the glorious Parthenon, but each in its own way, beautiful and astonishing. Had the rays of the sun been less intensely scorching, how gladly would I have sat for hours longer, on the high marble steps, where I beheld around me the magnificent remains of the past, while the dirt and rubbish of the present age lay far beneath.

* * * * *

At some distance from the town, in a street which, as yet, is only marked out, and has no houses, stands the theatre. The university and the hospital, on the other hand, are situated in a tolerably pretty part of the neighbourhood, which is already covered with pleasant houses, and has the honour of possessing the only green trees any where to be seen. The quarter of the town nearest to the Acropolis is, on the contrary, most horrible; abounding in dingy rubbishy ruins; yet one sees there scarcely a wall that has not variegated fragments of marble columns, or the heads or trunks of statues built up in it. The figures that usually meet the eye, running or crawling among the debris, are those of sordid, dusky coloured boys, or ugly, tattered old hags. In many parts the rubbish is lying twenty-four feet deep; and, on attempting to excavate, one meets with the capitals of pillars that yet stand erect.

But a great deal of our author's time, while he was at Athens, seems to have been taken up with visits to King Otho's Court, and pic-nics with their Majesties in various di-

reactions. Now, a pic-nic is a very good thing; and a merry Court, with an affable young king, and a "sprightly, active lady" of a queen, who "decidedly prefers a swift-galloping horse to a tea-party," may also be a very good thing, (we have not tried it;) but, on the whole, we should prefer to spend our days more contemplatively, if it should ever fall to our lot to visit the once glorious hills of Attica. However, we must take our author as we find him. He that travels with princes, we suppose, must do as princes do. Here we have, then, his account of the king and queen, and of their first excursion:—

On Tuesday (the 22nd of September) I had the honour of being presented to the King and Queen; and since then, I have been at court nearly every day, and have taken a lively share in the enjoyment of all the pleasure parties. The king is a young man of prepossessing appearance, and his countenance is always marked by a friendly expression. He is habitually attired in the Greek costume, and never lays aside his broad silver sabre. He graciously did me the honour to enter at once into a long conversation with me; and, on subsequent occasions likewise, he seemed to have a predilection for talking with me on zoological subjects, especially when I had the honour of being seated opposite to him at the dinner-table. The Queen is an elegant, sprightly, active lady, of an even, bright, and happy temper,—fond of making, in person, the arrangements for all the parties of pleasure; and decidedly preferring a swift-galloping horse to a tea-party,—and social games in the open air to musical entertainments. Although the ladies of her court were clad in the graceful costume of Greece, she always appeared in a simple attire of French or German fashion.

On the appointed day the proposed excursion took place,—to the ruined mountain fortress of Phylæ, situated on Mount Hymettus. It was a most frightful ride. I could never have scrambled up these paths on foot; but, with Greek steeds, these four hours of clambering up and down again were a mere trifle, which the queen and her ladies accomplished at a gallop; while to me, the deep chasms, and the loose, tumbling masses of stone, afforded matter of no small uneasiness. Professor Ross always led the van, ready to solve any doubts that might arise, and to throw light on the various antiquities. Unfortunately, time is too short; otherwise I should have had pleasure in dealing out to you much learned information, which I picked up by the way.

The view from the colossal rocky masses, of which the ancient fort was composed, was indeed transporting. It included Athens,—the royal palace, shining in all its whiteness in the blue distance,—the fir-clad mountains, illumined with a rosy brightness,—and, rendering the effect more vivid,—grey, sombre-looking cliffs predominating on every side. At nine o'clock we returned to the village, where we had left the carriages. It is a large and prosperous place. Here we found the royal tent ready pitched, and a liberal repast was served, in which nothing was lacking that could satisfy the most dainty palate.

Then follows a dance of the people of the neighbouring village, first of the men, and then of the women, the whole being wound up with a race "run by the young maidens of the village, which caused prodigious laughter."

At length the day of departure comes, and our travellers must bid adieu to Athens, with its dirty coffee-houses, majestic ruins, and sprightly queen:—

The most exquisite sunset glow was illuminating the Acropolis as we wended our way homewards; every mountain shone resplendent in the roseate light. What a magnificent prospect! As darkness cast its shroud over the landscape, we perceived the fires of the gipsy groups on the level plain below.

Monday passed away in preparations for our departure; after dinner I rejoined the Prince at the palace, and about five o'clock, we drove to the Piræus. The Parthenon was shining brightly in the serene light of evening; the white pillared ruins were looking down upon us, as though they would bid us farewell,—awakening in our minds thoughts of home. At the fort we met our English acquaintances; some of whom took leave of, while others accompanied, our party. To many others besides, we bid a hearty adieu, the little bark rowed off, and at the same moment, the men-of-war lying in the harbour thundered their farewell-salute!

After the usual events of a Levant steam voyage, our travellers reach Alexandria. We pass over our author's description of the motley crowd of Turks, Persians, Greeks, Africans, &c., who travelled by the steamer; the old Turk, whose tooth he extracted; the popularity and gifts of water-melons that followed this exploit; the shout of joy raised by the crowd, when they come in sight of the African coast; the shouting and fighting of the donkey-boys on the beach; the "very elegant calèche, lined with white silk," in which they proceeded to the town;—and land them at once in the great square:—

We at length reached an open square, surrounded by a number of thoroughly European-looking houses. They were built, as a speculation, by Mehemet Ali, who asks a high rent for them. We halted before one of these,—the Hotel Oriental; a large stone-house, with lofty saloons, all the blinds of which were closed. Behind each apartment is an alcove, with two beds; a handsome sofa, a piano-forte, and a number of Parisian engravings adorn the rooms: the cuisine is excellent;—in a word, it unites all the advantages of a good French or German hotel; the only drawback being the nightly plague of the mosquitoes, which unfortunately in this country never fail to disturb our slumbers. We spent some time, on our first arrival, in lounging on the window-seats, amusing ourselves with watching the sorrowful-looking and noiseless trains of dromedaries, laden with stones, constantly passing by, with slow and monotonous pace;—the Mahometan population, clad in the gay and motley costumes of the East; and the multitude of English and French travellers, even ladies, mounted on horseback and on asses;—all seen at a glance, on casting one's eye round this spacious "*place*." Venders of pastry and sweetmeats, of lemons and sherbet,—gracefully carrying their goods on the top of their heads,—and water-carriers, with their bags of goats'-hide,—made by skinning a goat in a very clever manner, and afterwards sewing up the neck and the legs,—some on foot, and others mounted on camels, all jostling each other among the crowd.

After the usual round of sight-seeing, Pompey's pillar, the

Pasha's palace, &c., they started for Atfeh and Cairo. Perhaps all our readers are aware, (even those of them who have not travelled from Southampton to Calcutta by the "three-pound-a-day" route,) that Atfeh is the point of junction between the Mahmudieh Canal and the river itself. To those who have not travelled that way, the following may give some notion of the water transit from Alexandria to Cairo:—

On the 5th of October, in the morning, we went on board the vessel by which we were to proceed, on the Mahmudieh Canal, taking with us a good supply of provisions. Our interpreter,—a black man with fine eyes,—followed us in a small, neat track-boat, made of painted wood. The country around, destitute equally of life and of verdure, makes a melancholy impression on the traveller. Mud-huts, a "*Sakieh*," many Egyptian vultures, and a few miserably poor and half-savage men, were the only objects that attracted our attention. The whole course of the canal lies through a stratum of sand and clay, and in most parts the rude mound which confines it, is not even clothed with grass.

It was late in the evening ere we reached the place where the canal enters the Nile, beside a wretched village, ("Atfeh,") whose inhabitants dwell in common with their poultry, in a kind of swallow's nests. The junction of the canal with the waters of the sacred stream is effected, at this point, by means of a lock with sluice gates. A stately steamer, beautifully lighted up, was lying at anchor in front of a house two stories high, in which coffee was served; and as we went on board, we were greeted with loud music. We found every thing in the boat arranged in the best possible style;—the after-deck was surrounded with purple velvet sofas; and the cabin set apart for our use was cool and airy. Certainly, whether from the effects of imagination, or really from the beneficial influence of the mild and tepid air of the Nile, with its silky, balmy softness,—we did, as we lay there stretched beside each other upon the floor, enjoy a slumber so refreshing, that no other could be compared to it. Meantime, every three or four hours, all the numerous domestics belonging to the vessel renewed, *in pleno*, their vigorous exertions in the way of performing, with the accompaniment of drums, kettle drums and serpents, airs of Bellini or of Donizetti; it never occurred to any one among them to think of our poor ears being torn to pieces by their discord; on the contrary, all this was done for our entertainment, till at length we gave them clearly to understand that we were no amateurs. In the morning, (on the 6th of October) we partook of a most scanty breakfast, as our provisions were rapidly disappearing. We were therefore most agreeably surprised, when, at dinner, the cook of the steamer set before us a great number of dishes, all choice Arabian dainties, for the most part consisting of very greasy preparations of rice or of flour—several of them really excellent,—but many, according to our taste, too fat and doughy.

But truly, neither the good fare, nor the noisy Egyptian music and drumming, could indemnify us for the ennui of watching the view along the banks of the Nile. The broad expanse of water, turbid and of a dark yellow colour, winds through a low and barren plain, which displays none of the fresh verdure that one might expect to see so soon after the inundations. On the exterior margin of the river only, is there a little half-dried-up grass, to consume every particle of which, with all possible expedition, affords matter of rivalry to the young camels, and to the numerous herds of buffaloes, which stand up to their muzzles in the muddy water. Here

and there appears a palm-grove, of from fifty to a hundred date-palms ; as far as I could judge, the height of some of these trees might be eighty or ninety feet.

"Sakieh" is Arabic for water-wheel, a large wheel with buckets attached, to scoop up the water from a lower channel and pour it out in a higher one. As to the "cool and airy" cabin of the steamer, we merely remark, that what is cool and airy for half-a-dozen, may be hot and close to half a hundred. Any one, who has sailed either up the Nile to Boulak, or up the Hugli, will sympathize with our travellers in their grumbles at the monotony of the process. To persons who are fresh from the beauties of the Thames, or Dee-side, or Clydesdale, or the vine-clad banks of the Rhine, the monotony of a two days' sail through a flat expanse of muddy land, against a strong broad current of muddy water, is intolerably irksome. As for us, in this monotonous Bengal, we think such grumbling quite unreasonable. Two days on the canal and river ! exclaims our friend from Allahabad ; what would they say to two months ? However, if there is any truth in what our Howrah and Burdwan friends tell us, we are to have a railway here in the course of time. If they are not playing upon our credulity (as we half suspect they are), and the said railway is not one of those fabulous prospects with which our country correspondents, from time to time, seek to relieve the dull tranquillity of our city life ; if, we say, we ever do get a railway, with real time-tables and real trains and locomotives, then even we old plodding Bengalis will learn to grumble. But as things are at present, we say again, the canal and Nile voyage to Cairo is a mere trifle. And if it is somewhat irksome to the traveller fresh from Europe, we ask,—is it not worth a great deal more of patient endurance to attain the first burst of the beauty of Cairo ? Our author speaks of this with becoming enthusiasm :—

It is now once more day. The Venetian blinds are opened. What an enchanting prospect ! To our left, a long row of oriental houses, with richly carved "*mushrebihs*," (lattice projections instead of windows,) interspersed with mimosas and palm-trees, rising picturesquely above the garden walls ; the long line of houses and palaces is terminated by a tall and splendid minaret : several similar buildings, gaily painted red and white, appear in the fore-ground : the centre of the back ground is a grove of palms gracefully pencilled against the blue horizon ; adjoining it, to our right, tower the two gigantic Pyramids of Gizeh. They supply in some measure the place of hills, which are wanting to perfect the beauty of the landscape. To our right, on the horizon, lies the desert, easily recognizable by its atmosphere, for over it floats a thick vapour of yellowish greyish hue. The fore-ground here, however, is all the prettier for this ; it consists of a thick forest of *acacias*, clothed in the freshest vernal green, and broken at intervals by flourishing fields of *maize* ; in the centre of the picture a small piece of water, bordered by *Labbek acacias*. Near this basin passes

one of the greatest thoroughfares leading to the city ; it extends across the wide square called "*the Uzhekth*," upon which the windows of our hotel look out. A multitude of asses laden with fruit, followed by swarthy young drivers, is approaching the town ; then draws near a long train of slowly-pacing dromedaries, each fastened by a rope to the one before it : women in blue shifts and trousers, a large urn on the head, a smaller one on the up-lifted palm of one hand, and often a naked infant astride on the shoulder of the other side ; white Copts, with their black turbans ; black Nubians, with their long white togas ; lean, wizzened, filthy-looking Arabs ; and fat, well-fed, cleanly Turks and Armonians ; all are moving on, *en masse*, towards the city. Close in front of our windows, the eye is refreshed by the rich foliage of acacias and sycamores. It is impossible to describe the delight we feel in once more beholding really green trees, which we have mourned the want of ever since we quitted Vienna. Here is shade ; here is water ; here are clean beds, and a most comfortable breakfast. Having done honour to the latter, our curiosity could be restrained no longer. We jumped upon the backs of the asses that stood in readiness under our windows ; and off we set, without loss of time, bound for the interior of the city of the Caliphs."

The learned physician appropriately wound up his acquaintance with Egypt, by creating an interesting case of incised and contused wounds, and bones as nearly broken as whole bones could be. Like a good enthusiastic traveller, as he was, he made a point of descending into every dangerous and ugly hole he could find. Not content with creeping into the passages of the Pyramids one day, he goes down an old well or shaft the day after, and nearly ends his career by letting go the rope and falling to the bottom :—

The graves of animal-mummies, (ibises, oxen, sheep, snakes, &c.) situated in the neighbourhood, near the village of Abousair, we only found after a difficult search ; and a very long rope was necessary, to let us down the half-filled-up shaft.* While being drawn up again, having seen little or nothing, my hands slipped, I lost my hold of the rope, by which I was endeavouring to pull myself up, and fell, when I had nearly gained the top, down again to the bottom,—a great depth. With hands excoriated and shockingly wounded, I at length contrived to get out, and, mounted on an ass, not without pain and difficulty, I reached the Nile, by which, fortunately, we were to return home : for I should have been utterly unable to hold the bridle. At midnight we found ourselves standing before the gates of Cairo, and it was only owing to a lucky accident that we were suffered to enter, though ignorant of the watch-word.

We must enter our protest against this passion for underground explorations. Miners, no doubt, must descend into the bowels of the earth. It is their trade. Many things must be done professionally, which one would never do for the pleasure of the thing. One would not like to cut off a friend's arm ; but the surgeon, who performs the operation, loses none of

* Mr. Lucas, who, in 1714, wandered, by the aid of Ariadne's thread, through nearly all of these catacombs, imagined, from embalmed ox-heads found there, that the god Apis had been buried in them.—*Tr.*

our respect by doing so. Nay, we must acknowledge that the butcher had the best of the argument when he asked the sentimental young lady, "Why, miss, would you eat your lamb alive?" Miners must go down shafts, and butchers must—be butchers. But why should any respectable young gentleman, (for an elderly gentleman would surely not think of such folly,) with a good coat to be torn, good lungs to be choked, and a good neck to be broken, (we say nothing as to brains); why should he deem it a part of his "mission" to poke himself into Peak caverns, old Roman sewers, Pyramid passages, and mummy pits? It is absurd. But the *Hindustan* is waiting at Suez, so we must mount our camels and jog wearily across the desert, or else we shall be another month in reaching the spicy isle.

After their first night in Galle, they proceed to examine the country, beginning with the garden of the "Queen's house" or Governor's residence. The scientific botanist does show himself a little, but after the horrors of the mummy pit, even a *Hibiscus* or a *Plumeria* speaks of cheerful sights and pleasant smells:—

But a peep into the garden soon enticed us away from our spacious apartments into the luxurious freedom of the open air.—What a splendid profusion of red and yellow *Hibiscus*,—what beautiful, rich, velvety turf, such as I have never seen since I was in England! Here the gorgeous *Plumeria*, with its sweet fragrance, their gigantic banana trees (*Musa Sapientum*), Papaws (*Carica Papaya*), and bread fruit trees (*Artocarpus incisa*), towering above the walls. We descended a flight of steps,—green from the continued warm moisture,—into the tree-garden, or shrubbery, which is on a level twenty feet lower. It is a perfect wilderness, peopled by innumerable animals. Among the tall grass,—which was full of long-tailed green lizards,—were shining forth blue creepers of wondrous beauty (the *Clitoria*), and a number of red-blossomed balsams (*Impatiens Coccinea*); above them rose bread-fruit trees, with dark, shining, sinuated leaves, at least a foot in breadth and two or three in length, white stem, and rough, heavy, round fruit, of a greenish yellow colour,—the elegant *Papaw tree*, with regularly tapering, hollow stem, from the top of which bursts a tuft of rich foliage, each leaf broad spreading like an umbrella, thick clusters of fruit somewhat resembling small melons hanging below the crest of leaves. Here too we found the plantain-tree (*Musa Paradisiaca*), universally known in India as the *Banana-tree*: its reed-like, thick, sappy stem bears the leaves, which are eight feet in length and two or three in breadth, springing in an upright position out of its top; but their thin and tender texture, while it exposes them to be torn by the wind, causes them to droop gracefully as they expand. Who could imagine that this tree, with a stem of one foot in circumference, and twenty feet in height, and with foliage so luxuriant, is the growth but of one year? The fruit grows in thick, regular clusters, on a spike hanging from the top of the stem, at the axil of the tuft of leaves;—this spike or fruit-stalk, which is about four feet long, has usually some eight or ten clusters of fruit nearly a foot in length, each of which, again, contains some twenty or thirty

plantains. This beautiful greenish-yellow fruit has a charming effect, and the freshness of the gigantic spreading foliage ; its flavour is far more delicious here than at Cairo, where we had it at dinner daily. Each plantain is about four inches long ; its skin is soft and leathery ; beneath that is a pulpy fleshy substance, very sweet, and without either seeds or kernel.

But as Galle is now more or less known to almost every one, we shall take leave of it, and accompany our author and his friends to Colombo. The following gives a very good idea of Ceylon travelling in the neighbourhood of Galle. When our author gets beyond sight of the steamer's funnel, we must decline to indorse his descriptions, although we have no doubt they are equally correct with those which appeal to our own recollections of youthful travel :—

We now took leave of the civil and military officers of the place, Mr. Cripps and Captain Thurlow, and, at four o'clock in the morning, on the 15th of November, we set out on our journey in what is here called a "*diligence*," or "*mail-coach*," which in fact consists merely of a box made of boards, with a linen roof spread over it, and with seats too narrow for one man, but which, on the present occasion, must needs suffice to contain two ! Notwithstanding our being deprived of the power of moving freely, great contentment reigned among our party, as we proceeded on our palm-overshadowed way, keeping close to the coast, and watching the reflection of the still young and harmless rays of the rising sun on the ocean's clear and placid face. We crossed handsome bridges over more than one broad stream. There was ever something that was interesting to look at, now the *Pandanus* (Screw-pine) growing to an uncommon height beside the sea,—now stately palms rearing their crowned heads towards the sky,—or again fishermen's boats, drawing in their heavy nets. We were ferried across two small streams, whose banks were indeed enchanting. Along the whole road we saw the people adorned in their gayest style, in motley and picturesque costumes : the head men with their Dutch coats and their insignia, and the wealthier part of the Malabar population distinguished by a number of rings in their ears and on their fingers. They all saluted the long-expected Prince* with the deepest respect, folding their hands before their faces, and slightly bending forwards ;—nevertheless it was not difficult to discover in them symptoms of disappointment, when they beheld,—instead of the Oriental Potentate, loaded with gold and jewels, mounted on an elephant, and wearing a crown,—only Prince Waldemar in his simple travelling dress : it was evident that their imagination had conjured up some extraordinary coup-d'œil. They have, in the East, no conception of the simplicity of a German Prince.

Thus they travelled on amid cocoa-nut trees, old Dutch residents, magistrates' houses, sunshine, tropical showers, singing birds, &c. &c., to Caltura. The royal salute must have had an odd effect when contrasted with the torn and soaked and clay-

* Instructions had been sent by the Secretary of State for the Colonies,—Lord Stanley,—to the Ceylon Government, to receive Prince Waldemar in a manner becoming his rank, and suitable to the intimate and friendly relations existing between Great Britain and Prussia,—and to afford him every aid and facility on his travels. In pursuance of these directions, arrangements were every where made for the Prince's reception by the native chiefs in the provinces, and for his being treated with the honours due to the Governor himself.—*Tr.*

spattered shooting jackets of the travellers. The annoyance felt by our author, at the over-assiduous attentions of the troops of servants, is what every griffin has experienced, and is not to be wondered at. But a few hot seasons in India change all that, and the man who, when fresh from Europe, felt as if he should make a speech of grateful apology to the man who condescended to punka him, very soon learns that the multitude of servants is in many respects a nuisance, (especially on the fifteenth of each month,) yet they do after all give one a good deal of physical comfort, and save one a good deal of bodily labour :—

We were received, at this place, [that is, Caltura,] by a deputy sent by the Governor of Ceylon, who conducted us to His Excellency's equipage. Thence we advanced at a rapid pace towards Colombo, changing horses every half hour. We were preceded by two finely equipped out-runners (horse-keepers), who wore red and white turbans, short breeches, and sleeves trimmed with red ribbons. The country now became more and more beautiful at every step: nature and art seemed to conspire to render the landscape a charming one ;—picturesque country-seats,—a rich vegetation,—several rivers flowing softly between banks of exquisite loveliness,—distant vistas of mountain scenery,—and the mellow radiance of evening light over the whole ;—the scene was like one vast and blooming garden. For a considerable distance we passed on between the most celebrated cinnamon gardens of Ceylon :* the cinnamon trees, however, though brilliant from their shining foliage, are mean-looking, as contrasted with the luxuriance of the varied vegetation around and are kept, by pruning, to a height of only about twelve or fifteen feet. The sun was beginning to dip behind the glorious horizon as we approached the capital: a courier was despatched before us, to announce that the Prince was at hand. The whole population were on the *qui vive* :—dandies in European attire, mounted on wretched nags, saluted us as we drove through the handsome open square in front of the town ;—and we could distinguish, among the varied crowd, many well-dressed English gentlemen, and even gay ladies not a few. It was a most cheerful scene, and our satisfaction would have been complete, had our own appearance been in character with this grand and triumphant entry ; but wetness and filth had, at the last stations, conspired to the no small injury of our never very splendid habiliments !

On reaching the gate of the Fort, we were greeted with military music, and with the firing of cannon, which noisy salutations were reiterated on

* These gardens, though the boast of the island—the south-west part of Ceylon being the only country of which the cinnamon tree is known to be a native—are comparatively of recent formation. A strange idea had obtained among the Dutch rulers of Ceylon, that the spice was only valuable when growing wild in the jungle, and it was never cultivated till after the year 1766. The Dutch were strict to the extreme in their monopoly of cinnamon. The injuring of the trees, peeling any portion of the bark, exporting or selling cinnamon,—were all crimes punishable with death.—To keep up the price, bonfires of cinnamon occasionally perfumed the streets of Amsterdam, as recorded by M. Beaumare, who witnessed it in 1760. Besides constantly supplying the European market, Ceylon exports large quantities of cinnamon to South America, where it is in daily use among the workmen, as a preservative against the noxious effects of the fumes of quicksilver used in the mines. Of the bales of cinnamon imported into Great Britain, far the greater proportion is not for home consumption, but for the foreign market,—being exported to Spain, Portugal, and other Roman Catholic countries, where it is largely used, with frankincense, &c., in the services of the Church.—Ta.

our finally halting in front of the magnificent "Queen's House." The Governor and Commander-in-Chief, Sir Colin Campbell, a venerable old man, with hoary head, gave us a most kind reception; and Captain Maclean* conducted us to our respective apartments, in a wing of the Palace opening into the garden. Unfortunately, my swelled face prevented me from appearing at table, so I passed a quiet evening on the sofa. Here again, we were followed, at every step, by a host of copper-coloured domestics,—men and boys,—some wearing jackets, others wearing no clothes at all: many and vain were my attempts to get rid of their attendance; before I was aware of it, the sneaking fellows were at my heels again.

The "swelled face" alluded to was caused by his first exposure to the tropical sun, that is, (we presume,) on shore. How he escaped at Aden, we know not. We suppose it was rather his first of those boils which break out on most newcomers. The swelled face, however, prevented our author from seeing much of Colombo. At Kandy, "the capital of the ancient Cingalese rulers, those proud and mighty kings," he made his first acquaintance with the leeches, which seem to be a very pestilent brood:—

Towards evening I was tempted, by the infinite multitude of fire-flies which were fluttering over the lawn, to step out upon its velvety grass, and succeeded in collecting several dozen of these splendid insects. When dinner-time arrived, I observed, to my horror, in the brilliantly lighted apartment, that my white trowsers were streaked with blood! I was not long left in suspense as to the cause of the disaster: this was our first acquaintance with those leeches with which we afterwards became but too familiar. I actually found several hundreds of them clinging to my legs; they had penetrated through my trowsers; however I freed myself, by means of the established recipe of lemon-juice, of these unwelcome guests.†

The following sketch of Nuwera Ellia will be interesting to our Indian readers, since the place is becoming every year more important as one of our regularly recognized sanatoria. The mistake, as to the discoverer of the retreat, is corrected by the translator, who, we may observe in passing, seems to be a man well fitted for the task he has performed. They are an unfortunate race, translators. Most useful labourers, as they are, they are somehow looked upon as mere drudges, whom critics

* Sir Colin's son-in-law and aide-de-camp.—Tr.

† The Ceylon leech is of a brown colour, marked with three longitudinal light-yellow lines; its largest size is about three-fourths of an inch in length, and one-tenth of an inch in diameter; but it can stretch itself to two inches in length, and then becomes sufficiently small to be able to pass between the stitches of a stocking. It is nearly semi-transparent in substance; in form, tapering towards the fore-part, —above, roundish,—below, flat; it apparently possesses an acute sense of smell, for no sooner does a person stop in a place infested by leeches, than they crowd eagerly to their victim from all quarters, unrestrained by the caprice sometimes so annoying in their medicinal brethren. Loss of blood, itching, and sometimes slight inflammation, form the extent of their injuries in the case of a person in good health, but animals suffer more severely from their attacks.—Tr.

are not called upon to praise, nor publishers to pay liberally. It ought not to be so.

The sweet, inviting spot, Nuwera Ellia, lies in an open plain among moor-lands, encircled on every side by craggy mountains, which, in our climate, would be clad in eternal snows; bold and lofty peaks tower to the very skies; among them the highest summit in the island, is Pedro-tallagalla, which rises to the height of eight thousand four hundred feet above the sea.

The level ground, on which, scattered here and there among the thick bushes, stand the few detached buildings of which Nuwera Ellia (or New-House) consists, is but two thousand feet beneath this high level; no wonder therefore that the whole vegetation of the neighbourhood should assume altogether a new appearance, and more of a European character. Few trees are to be seen; among these I may mention *Rhododendron arboreum* (tree rhododendron) with its flowers of burning crimson, *Viburnum opulus* (the "snow-ball tree," or guelder rose), *Euonymus* (the Spindle-tree,) and several species of Acacia. The peach, the apple, and the pear tree thrive extremely well here; and above all, the figs, and every possible variety of European vegetable, turnips, cabbages, &c. &c.—One object the eye seeks in vain in all this highland district; I mean the fir-tree;—for throughout the whole of Ceylon no trees of the order of *Coniferae* are to be seen. The moors are overgrown with a kind of hard grass, two or three feet high,* among which luxuriate many beautiful alpine varieties of *Campanula*, and a most fragrant species of *Physalis* (winter cherry), I think, probably, the *Physalis Pubescens*,—all in as great abundance as the stinging nettle in our meadows! The winter-cherries are here called *Cape gooseberries*, and no fruit makes a better tart.

This beautiful retreat is said to have been discovered by a rich English gentleman, (I think his name was Horton,) while engaged in a wild-boar hunt, and I am assured that he laid out the ground as a park some fifty years since. Be that as it may, the posts of a spacious gate-way, rising above the moor, still meet the eye; and the place all round them, wherever it is not too boggy, is covered with thick bushes of *Pelargonium*, *Tuyetes*, and various other plants, all of which we are wont to see in pots; and which are here probably the relics of former cultivation.†

* This is the *Lemon-grass*, *Andropogon Schenanthus*,—one of the most characteristic productions of Ceylon, and of some parts of the adjacent continent. It is the general covering of such parts of the hills, near Candy, as are not overgrown with jungle; and in its young and tender state affords good pasture to buffaloes; it emits when bruised a strong lemon-scent, which, although pleasant at first, becomes, if one is long exposed to it, particularly oppressive. Its taste is a refreshing acid.—Tr.

† A slight confusion, not surprising in a stranger and a foreigner, seems here to have arisen on the subject of names. Nuwera Ellia, though visited and described by Dr. Davy in 1819, when its solitude was but rarely broken by the natives who resorted thither in quest of iron or of gems, was little known to Europeans till, in 1829, Sir Edward Barnes, then Governor of Ceylon, having accidentally wandered thither in the chase, fixed upon it as a military convalescent station, and built the residence above alluded to. Its wonderfully temperate climate, 65° being reckoned its mean temperature by day, and 55° by night for the entire year, freedom from piercing winds, and proximity to the mountain peaks, and the extraordinary purity of its water, render it equally salubrious and congenial; there are also chalybeate springs in the neighbourhood. The "fifty years since" spoken of by our author is thus probably an error for *fifteen* years since. But the allusion to the "gentleman of the name of Horton," doubtless refers, not to Nuwera Ellia, but to an interesting, wild, and solitary table-land, at no great distance from it, known as the Horton Plain, thus named in honor of Sir Robert Willmot Horton, Governor of Ceylon, from

The following gives a very lively description of elephant-shooting. It is no doubt a very exciting occupation. But why should elephants be shot? So long as they keep to the jungle, what harm do they do?

Every morning, before night had fully yielded to the dawn of day, we started from our lurking-place, in pursuit of elephants, which are met with in large herds; and usually, even before sunrise, we were wet to the skin. When the natives perceived, by their quick scent or otherwise, that the elephants were at hand, which they announced by a particular sign, we all instantly dismounted, and the huntsmen rushed, head-foremost, through the thicket, while I remained with the attendants at the halting-place. The crash of an elephant, running at full speed, may be heard at the distance of half a mile; a whole herd makes a noise such as one might imagine from an avalanche falling over a vast forest. The terrific and portentous cry, not unlike a fearfully loud note sounded from a broken trumpet, is uttered by the mighty beast at the identical moment in which it turns round, either to crush its enemy, or itself to receive the fatal ball; I therefore always knew, even at a distance, when the crisis of danger had arrived.

On one occasion I had remained nearer than usual to the hunt, because the danger of being isolated in a broken and rocky ground, all alive with elephants, is really greater than that of following close to the chase. Suddenly a crash was heard to the right and to the left,—behind us sounded a trumpet-tone, and before us appeared the head of a huge and powerful animal, stirring among the thick bushes;—we were standing on a smooth rock, only slightly elevated above the surrounding ground. How fortunate that just then, Major Rogers, the most expert marksman of the hunt, was close to us. He sprang in among the elephants, and, advancing towards the one nearest him on the right, to within the length of its trunk, he fired a shot into its ear, then turning with lightning speed to the one on the left, he discharged the contents of his other barrel into its temple. Both fell with a hollow groan, as if blown down by a sudden whirlwind; the others, on bearing their giant comrades sink crashing into the bushes, hastily fled; for their fall produced a resounding noise like the report of two distant cannons.

After that day, I had seen enough of elephant-hunting, and always sought some pretext for remaining at home. On the following day, Major Rogers killed a female elephant, and by that one shot he brought down two victims, for she crushed, in her fall, a young one that was running beside her. Besides these, a young elephant had been already numbered among the

1831 to 1837. A picturesque description of the primeval desolation of these plains,—the most elevated in the island,—of their sombre forest,—and mountain ramparts,—and of the adjacent sources of the Billul-Oya or Walawe River, and the Mahawelle-Ganga, is given by Major Forbes: One of his characteristic touches is as follows:—"In these vast jungle solitudes, on the ascent from Nuwera Ellia, on every twig, round every tree, the stilly damp of ages has twined a mossy vesture: their mouldering rocks, moss-clad forests, and silent plains offer so few signs of animated nature, that the notes of a small bird are a relief from universal stillness; and the occasional rise of a snipe is absolutely startling. In following up the green banks of a rill on one of these mountains, I called to my companion and proposed a change of direction; he answered, 'Very well.' Instantly, as if these words had burst the magic-spell which bound the demon spirits of the waste, the joyous sounds, 'very well! very well! very well!' came hurrying forth from every copse and winding glade in these, the farthest bounds of the forest labyrinth."—*Ta.*

slain, and many were wounded. The Prince himself was at one time in instant danger of being overtaken by an elephant rendered furious by three wounds in the head. Fortunately the creature was laid low by another shot.

On the 9th December the party started for Adam's Peak. At the foot of the mountain a hut had been rudely fitted up for their use, in a village named Palabadulla:—

After a few hours' rest, we started with early dawn, on the 10th of December,—leaving all our luggage behind us,—for the ascent of Adam's Peak. Here the tropical vegetation ceases; long ere now we had bid farewell to the palmy groves ;—yet for some distance further, the thick and gloomy forest, with its masses of dark verdure, cast on us a welcome shade as we proceeded on our toilsome climb. We had nothing now before us but to clamber up the steep ascent, over the wet, smooth rocks, or the slippery roots, without a halt or a resting place.

As the path up to Adam's Peak is annually trod by many thousands of pilgrims,—Mahometans as well as Brahmins and Buddhists,—one might expect to find there an easy way ; but on the contrary, nothing has been done but what was absolutely indispensable; here, against a cliff so steep as to be quite impassable, a ladder of feeble twigs has been placed,—there, in some peculiarly polished and slippery part, a few steps have been hewn out of the living rock.

Climbing several steep rocks,—on whose surface are chiselled figures of Buddha and very ancient inscriptions,—we scrambled on with the aid of hen-roost ladders and roughly hewn steps. Now the path led us, to our great annoyance, after having ascended the abrupt elevation, down a no less abrupt declivity ; now we were forced to wade, for a quarter of an hour, through running water ; or again, to scale cliffs so smooth, and as it were polished, that to fall was inevitable, and to escape with unbroken bones, almost more than we could hope for. How delicious and refreshing here were the fruits of the burning zones that now lay far beneath us,—the cocoa-nuts and the oranges, which our natives had carried up with us ! Those Cingalese were running and springing in advance of the party, like goats, though they were bearing heavy burdens on their heads ; they climb the smooth rock so nimbly and easily with their bare feet, that I began to esteem our pilgrimage as far more meritorious than that of the unshod Buddhists.

Much fatigued, we arrived towards the end of our fourth hour, at one of the elevated platforms, a level, open space ; the sharp peak,—a single conical mass of rock,—rises majestically beyond it. It was the first time that we had beheld its full outline ; but, how were we ever to gain its summit ? The feet of a fly or of a lizard seemed to be indispensable requisites for accomplishing that exploit. A small rest-house stands in the centre of the little valley.

You will easily believe that, having been accustomed in the lowland valleys, to a heat of from 22° to 24° (about 81° to 86° Fahrenheit) we felt the air now, at a level of nearly six thousand feet, cool and thin. But indeed the thermometer had fallen even here only to 14° (59° Fahrenheit), which at home is not reckoned cold enough for lighting our fires.

From time to time we had splendid panoramic views of the mountain glens and the lower ranges of hills ; and in a deep vista below, but at no

great distance, a narrow strip of the sea,—of whose immediate proximity we could scarcely persuade ourselves,—was glancing brightly in the sunshine. The mountain is not higher than those which travellers commonly climb in Switzerland; but nowhere in that land can the eye measure the height, by comparison with a plain so nearly on the level of the sea. On that side of the peak on which the path leads up, all vegetation ceases at some six hundred feet below the highest point; not indeed by reason of the great height, but because the summit is one single huge mass of rock, ²gneiss with hornblende,—without the least covering of soil on its steep sides. Here the traveller, if at all inclined to giddiness, can scarcely escape suffering from it. A most singular expedient has been resorted to for diminishing the dangers and difficulties of pilgrims in the way. To hew steps in these mighty rocks, would have been too great an undertaking; instead of attempting it, numberless chains, of every variety of link, are riveted in to the living stone. They hang in dozens to the right and to the left; some antique and rusty, some of newest stamp; for it is esteemed a meritorious work to lay one of these chains along the path, that so, if any pilgrim should chance to fall, he may be caught in this iron net-work. After dragging myself up for some fifty paces or so, as if by a windlass, I reached a sort of flat landing place, upon which one may set foot to ground firmly, and enjoy a breathing time; but immediately I beheld, to my horror, an overhanging precipice, which I could scale only after a most aerial fashion, by the help of strong iron chains. The end of the ascent is extremely disagreeable; an iron stair is here suspended in the air, and has been so completely forced out of its original position, that the steps are now nearly perpendicular. When this last difficulty has been overcome, the cry of "Land, Land!" may at last be raised, and the pilgrimage is completed!

The Prince was the first to gain the summit, followed by Count O——. I had too many plants packed all about my person, besides being encumbered with the weight of sundry apparatus, to allow of my sharing the honour. A stair leads up to the entrance of the walled enclosure, which surrounds the apex of the peak. The flat space within the wall, in the centre of which this highest cone rises, measures about seventy feet by thirty. The height of the conical apex is about eight or nine feet. The whole of the eastern side is resplendent with the gorgeous scarlet blossoms of the *Rhododendron arboreum*, and an exuberant abundance of other flowers of unrivalled beauty luxuriates among the thick grass. Everything that here meets the eye is strange and wonderful. The most singular object is a small temple of iron-wood, adorned with much carved work, under a low roof of tiles: I should think it is about eight feet in height, and covers a space of ten feet square. Within is to be seen the holy relic, which attracts such multitudes of pilgrims, the celebrated "*Sri Pada*," or sacred footstep, believed by the Cingalese Christians and Mahometans to be that of Adam; by the Buddhists, of Gautama Buddha; and by the Brahmins, of Siva. The rocky mass, on which this footstep is engraven, forms the floor of the little wooden edifice, dignified with the name of temple. There is certainly here to be seen something resembling a foot-print, an impression between five and six feet in length, and upwards of two feet in width, in which the partitions of the toes are very clumsily restored or formed with gypsum; but what cripples should we all have been, if our great progenitor Adam had stood on feet like this! The mark of the sacred footstep is enclosed within a golden frame, studded with gems of considerable size, a few only of which are genuine.

They slept in a hut on the top of the mountain, and next day effected their descent, not without many falls and bruises,

They then returned to *Colombo*, and sailed in H. M. War-steamer *Spiteful* to *Trincomali*. We must, however, pass over *Madras*, *Calcutta*, and other more familiar places, and pass at once to *Cathmandu*, the capital of *Nepal*. To reach the British Resident's house, the travellers passed through the town from side to side, and our author thus records his first impressions of it:—

We entered the city itself through several very narrow streets, whose entire width was just sufficient to admit of an elephant passing along! The rich wood carving lavished on the rosettes of the windows, on the pillars, architraves and corners of the roofs, reminded me of many an ancient German commercial city; yet, on the other hand, the Oriental character stamped on the whole scene is very conspicuous. The gilded roofs of the temples, hung round with bells and adorned with flags of many colours, and the gigantic images of stone, betray the influence of Chinese taste. The rain, which was falling in torrents, did not prevent our gazing with surprise at many an ancient and splendid edifice, * admiring the skill in the fine arts displayed in the horses, elephants and battle-scenes, carved on the houses, the rich designs of window rosettes through which the rays of light penetrate, the colossal dimensions of the hideous monsters of stone, (tongue-headed lions, dragons and rhinoceroses,) and the many-armed red-painted images of the god.

More surprising than all the rest was the coup d'œil presented by the market-place, notwithstanding its moderate size. On either side of it stands a great temple, whose eight stories, with their gilded roofs, are peopled by innumerable minas and sparrows. A flight of broad stone steps, guarded by two monsters, leads up to the entrance of the temple; above, gigantic rhinoceroses, monkeys and horses adorn the edifice. The multitude of these strange figures, the stunning noise that resounded from within, the antique gloomy air of the surrounding houses, with their projecting roofs, and the solemn grandeur of the whole scene, awakened in my mind a feeling as though I had been suddenly carried back to some city of a thousand years since: I was involuntarily reminded of the description which Herodotus gives of ancient *Babylon*. For how long a time may all these things yet continue to appear exactly as they now do! The durable wood, the indestructible stone,* and a people who, like their kindred and instructors, the Chinese, cling to all that is primitive, unite in effectually resisting the destroying influence of Time.

We rode on, meantime, through a high, but narrow gate way, into a court, where we saw several tame rhinoceroses, kept here on account of the custom of the country, which requires that, on the death of the *Rajah*, one of these creatures should be slain, and imposes on the highest personages in the State the duty of devouring it!†

Passing through dark and narrow streets, and traversing squares,—in which Buddhist pagodas, with their many-armed images of *Mahadeva*,

* Described by Dr. Hamilton Buchanan as being found disposed in vertical strata in large masses, as containing much lime, being very fine-grained, having a silky lustre, cutting well, and admirably resisting the action of the weather.—*Tr.*

† Menu, the law-giver of the Hindus, enumerates the articles of which the offerings to the manes of deceased ancestors should consist, and which, when the ceremony had been duly performed, were to be eaten by the Brahmin and his guests; among these is the flesh of the rhinoceros.—*Tr.*

Indra and *Parvati* alternate with the Brahminical temples* that rise tier above tier,—we at length found ourselves at the other extremity of the town.

The gate is, like all the other gates of the city, a simple, tall, white arch, with a large eye painted on either side; indeed every entrance is, according to Chinese fashion, adorned with these horrid eyes surrounded with red borders. On the flat roof above the gate stands a slender iron dragon, with a tongue a yard long, exactly of the form usually represented, by the Chinese.

The travellers made an expedition to the Kaulia Pass, which brought them within sight of Dhawala Giri:—

In six hours we gained the head of the pass and our night's quarters, —a bungalow, erected by Mr. Hodgson, at a height of two thousand feet, near the summit of the mountain-peak:† Unfortunately the shades of evening prevented us from enjoying a full prospect of the chains of mountains. Of the Himalayas, we saw only the DHAYABUN group, still irradiated by the crimson glow of sunset: all the others were wrapt in clouds. Early in the morning of the 21st of February, the most glorious and enchanting landscape burst upon our view, that imagination could picture in any highland scenery: a boundless ocean of gigantic snowy mountains, towering one behind the other on the clear horizon; four distinct ranges were visible; the peak of Dhayabun in the north-west seemed almost to vanish amid so many other giants; but lo! in the north, while we were gazing at the huge Gossainthan, its eastern surface caught the bright glow of morning light. Now again our attention was attracted to the W. N. W., where a sharp and lofty summit seemed to pierce the very skies, its three needle-like peaks one after the other, illuminated with the most exquisite crimson tints. We could hardly venture to believe it the Dhawala Giri itself; yet, according to its position, it could be no other.

Our maps, the compass, and the testimony of several old men, soon removed all doubt. Who could have imagined that a distance of thirty German miles could thus shrink into nothing? It was an overpowering impression, filling the soul with awe. The realization of a perpendicular altitude of a German mile,‡ there it stands, like a giant spectre, and in vain does the astounded beholder seek for similes whereby to shadow forth the sublimity of the spectacle: I can only say that the outline of the Alps of Switzerland, so deeply engraven in my memory, now shrunk into comparative insignificance, and as it were vanished into nought.

It must truly be a glorious spectacle. And yet after all what is twenty-six thousand feet? When rigidly examined as a matter of measurement, it seems no great thing; but yet we all feel a lofty mountain to be a magnificent object to contem-

* The creeds, deities, and superstitious rites of the Nepanlese are no less diversified and intermingled than their tribes. While the Brahminism of the majority of the population is looked upon by the natives of Bengal as corrupt in the extreme, the Buddhism of the remainder is not unmingled with divinities, rites and customs borrowed from the Pantheon and the sacred books of the Hindus.—T.B.

† Upwards of a hundred and thirty-eight English miles.—T.B.

‡ Mr. Hamilton, in his account of Hindostan, gives the height of Dhawala Giri (or the White Mountain) as exceeding 26,862 feet above the level of the sea. Dhayabun, he gives as 24,768, and states that it is visible from Patna, a distance of 162 geographical (about 186 statute) miles. Dr. Wallich makes the height of Gossainthan, 24,740.—T.B.

plate. And however rigidly we may measure the object by our scientific standard, there it stands as magnificent, as overpowering, as sublimely poetical as before.

"I ask not proud Philosophy
To tell me what thou art,"

says the poet to the rainbow. But the truth seems to be, that an acquaintance with the science of an object never interferes with the sense of its poetry. And this, of course, holds more especially true in a case like the present, where the anti-poetical quality is mere magnitude. And, besides, it is by comparison with other mountains that a very lofty one claims our admiration. Five miles along a level road is a trifling distance, because you may go on five hundred miles further. But five miles perpendicular above the earth's surface is felt to be a sublime elevation, because few men are accustomed to any thing approaching it.

It may seem to be taking the step from the sublime to the ridiculous to descend from the majestic Dhawala Giri to a Nepal court ceremony. But there are some points of half-civilized society exhibited in the sketch, which it would be a pity to pass over:—

On the third day after our arrival, (the 12th of February,) the ceremony of our reception by the Rajah took place. His elephants were sent to convey the prince and his suite. We were conducted to the usual reception palace,—a sort of court-house; but were not admitted to the proper "*Durbar*,"—the Royal Residence; the interior of the latter however is said to be very shabby, and even its exterior is by no means imposing.

The large wooden building, in which the reception took place, had certainly no resemblance to a palace. It contains dark stair-cases, and rooms filled with dust and with old armour. The audience-chamber is on the third floor. Two rows of chairs were placed at the sides, and a couple of sofas against the wall at the end of the apartment. The dirty yellow hangings were but partially concealed by old and very bad French engravings, and portraits as large as life, among which I* remarked a Napoleon with cherry cheeks, and the whole succession of the Rajahs of the last century, as well as many of their kinsfolk, all painted, after the flat and rude manner of the Chinese, by native artists. Coverlets of white cotton served instead of carpets. No display of wealth or magnificence appeared, save in the costly and brilliant costumes of the Rajah and of his courtiers and household.

Upon the divan to the left side of this presence-chamber, sat the young Rajah (he is only sixteen years of age), and beside him his father, the deposed sovereign: both have quite the air of rogues,—the young Rajah even to a greater degree than his father. If his face had not that disagreeable expression, which he has heightened by the habit of distorting his mouth and nose abominably, he might, with his large black eyes, his long, finely shaped, aquiline nose, and his small, delicate mouth, have been reckoned very handsome. Young as he is, his actions prove that the opinion formed of him from his outward man, is not an erroneous one. He appears to have every quality best fitted to make an accomplished tyrant. The

father,—a man of milder disposition,—has still many adherents; but, fortunately for the country, the real ruler is Martabar Singh.

Both Rajahs were not only magnificent in their apparel, but literally overloaded with gold gems and brilliants.

The divan on the right-hand side was occupied by the Rajah's three younger brothers, boys of eight, ten and twelve years of age. The two elder ones are already married.

The Prince sat on the side row, next to the Rajah, and, as I took my seat at some distance and on the same side, I could, to my great regret, follow but little of the conversation. Meanwhile, it afforded me no slight amusement to see how Martabar Singh made a point of showing off his power, as he now rose, now again seated himself; for all those present, even the members of the Royal Family, are obliged to stand up the instant he rises; there was therefore an incessant rustling up and down, and he took care moreover, to give occasion for perpetual bowings and salutations.

At the conclusion of the audience, presents were distributed: various and costly furs, Chinese silken stuffs, and beautiful weapons. My turn came to stand up and to receive a fur dress made of otter's skins, a poniard, and a "*chikri*,"* in a gilt scabbard. The Rajah touched my hand, which honour, graciously conferred on me, I was instructed to acknowledge by a low salam, while Martabar Singh threw the gifts over my arm.

As we are at ceremonies, we may give here the form of salutation in use at the Nepal court, as exhibited in the traveller's introduction to Martabar Singh, then the "Minister and Generalissimo of the Kingdom," afterwards murdered, by Jung Bahadur (if we mistake not), which last our author represents as "a kinsman of the Rajah, a man of very intelligent countenance, by far the most educated and agreeable of them all":—

Martabar Singh advanced to meet the Prince, first made a most graceful "*salam*," then stepping forward about two paces, bowed himself over the left, then over the right shoulder of the object of his salutations, in a way similar to what is practised in embraces on the stage; a second salam, and a retreating step, concluded the ceremony, which each of our party was in his turn obliged to undergo. His sons too, and the officers, all performed it with the same formal solemnity, the whole operation occupying, as you may imagine, a considerable time.

This done, we seated ourselves on the chairs which stood ready in the tent, and a short but most interesting conversation took place, during which Major Lawrence, Captain Otley, and Dr. Christie, had enough to do to satisfy every claim upon them as interpreters, both in putting questions and in answering them.

From Cathmandu the Prince and his companions retraced their steps to Sugouli, and proceeded by Gorucpore, Benares, Allahabad, and Cawnpore, to Lucknow. It is pleasant to hear ourselves abused now and then, especially when it is done in the form of a comparison which is flattering to our beloved neighbours:—

No other city that I have seen presents as lively a picture of the mode

* That is, a short, broad, sword, crooked forward, like a Bengali wood-cleaver.

of living of the people of India, their manners and their customs, as Benares. How poor and monotonous in comparison of it is that great metropolis, Calcutta, so often extolled by the English,—wedded to all their home luxuries,—because, forsooth, roast beef and pickles, and everything that appertains to good living and to “*comfort*,” may there be had in abundance, to their very heart’s content!

Like good, earnest travellers, they regarded the English towns, the cities in the British territory, more as places of rest than any thing else; so we soon find them at Lucknow. In this, we think, they were right. Perhaps the fact is rather, that Dr. Hoffmeister, eschewing the exhaustive system adopted by so many of his countrymen, has merely left out of his letters descriptions of places, which are familiar to every reader of travels, and so *appears* to have passed over the British cities with a summary inspection. Perhaps the thanks should rather be given to his editor. How different from the plan of those *book-making* travellers, who make no scruple to repeat what has been said by others, and sometimes even wrap up their second-hand wares in unacknowledged quotations from their predecessors:—

We entered LUCKNOW, (the natives pronounce it *Lachno*;) after traversing, in our palanquins, the weary plain that extends from Allahabad, and passing through the town of CAUNPUR, spending Maundy Thursday and Good Friday itself, *en route*, as heathen among the heathen.

If it is heathenism to travel on Maundy Thursday and Good Friday, we fear many are heathens, who were not before aware of it. We have not noticed our author make any allusion to the heathenishness of travelling on Sunday. Let us hope that he went to church on Sunday when there was any church to go to.

The travellers reached Lucknow on the 25th March, about half a year after leaving Athens:—

On the 25th of March, we had alighted from our palanquins at five o’clock in the morning,—for we travel on, night and day without intermission,—to take our morning walk, and run a race with our palki-bearers. Not imagining ourselves in the immediate vicinity of the city of Lucknow, we had not changed our usual travelling guise,—loose trowsers of thin red silk, with only a shirt and a “*solah*” hat,—when, to our utter amazement, at day-break, we found ourselves in the narrow streets,—then peopled only with dogs,—of a suburb of that great city. The clay-walled hovels, with their outer coating of cow-dung to exclude the moisture, soon came to an end, after we had passed through the last of several large gates of Saracenic architecture, with painted arches. Brick houses, entirely open on the ground floor, with shops and workshops, at this early hour still occupied as bed-chambers, formed, within the city-gate, wide and regular streets. Here and there appeared a building of greater size, and of semi-European aspect. Another gate, larger than the preceding ones, presented itself at the extremity of the great street, through which we had proceeded; beside it was drawn up a detachment of soldiers, with red jackets and iron morions, but wearing, instead of trowsers, the simple

white cotton handkerchief hanging about their legs. One of the veteran officers felt himself called upon,—in his great zeal to imitate European civilization,—to run up behind us, most respectfully, desiring to know our names. So unreasonable a demand we had never yet met with in India, and Mr. Fortescue seemed inclined to reply by brandishing his stick. I contented myself with informing him in a most confidential manner, that my name was "*Sechs und sechzig sechs eckige Flechtskopfe*," ("Six and sixty six cornered pike's heads,") upon which, after repeated and unsuccessful attempts to pronounce the name, in the course of which he nearly dislocated his tongue and his jaw-bone, he retired, grumbling and indignant; for neither Sanscrit nor Persian could furnish the necessary sounds.

• A peep at English society at Lucknow :—

We had reached our goal, and Mr. Shakspeare, the British Resident, gave us a most friendly welcome in this his chateau. The Prince and his companions had arrived the day before, we were all delighted to meet again after a separation of four or five days, such as often happens in the palanquin travelling of these lands, and mutually to recount the adventures of our journey. Our kind host is himself a bachelor; but three or four other English gentlemen are resident at Lucknow with their families; and in this little circle we could clearly mark the pleasure caused by the arrival of foreign guests, as introducing a little variety into their dull and monotonous life. The stiff and aristocratic tone that prevails among the fashionable society of Calcutta, does not reign here; consequently the drives, pleasure parties and evening entertainments, which were of daily occurrence, were most cheerful and agreeable. Music was all the fashion; the most trifling performance seemed to give universal satisfaction; no voice was so poor or insignificant, as not to be exerted with pleasure, to display its owner's skill in the tuneful art, by pouring forth some simple melody; no piano-forte so discordant as not to enable one to shine by striking up a few hackneyed waltzes.

A tomb filled with fancy glass-ware is a pretty good sample of oriental æsthetics :—

We also visited the burial-place of the present Royal Family, a wonderfully fine work of art, for Moslems spare no expense on their sepulchres. The dwellings of the living may indeed be filthy and scarcely habitable, provided only the departed are lodged in splendour. The entrance to the royal tomb is a lofty white gateway, surmounted by a cupola, and from its appearance the stranger would never expect to find a place of sepulture within. In the first court, surrounded by buildings, fountains are ever playing in beautiful marble basins, encircled by myrtles, roses and cypresses; palm-trees grace each corner of this garden, on every side of which glittering turrets and walls of dazzling whiteness rise amid the fragrant and shady bowers. The balmy air of evening was loaded with the perfume of roses and jessamine, and the deep azure of the vault above formed a striking contrast to the whiteness of the domes and the corners of the roofs, still illuminated by the last rays of the setting sun. A brilliant light shone through the arched windows of the lofty Moorish hall, under the marble gateway of which we now passed.

If the entrance court and external appearance of the burial-place produce an indescribable and magic impression, the charm is somewhat broken in the interior, where the eye wanders, distracted by the confused mass of incongruous yet brilliant objects; the tone of feeling caused by the first general view being, meantime, unpleasantly disturbed. The inner space,

from its overloaded magnificence and unbounded profusion of gold and silver, pearls, gems, and all the valuables the East or the West can afford, had rather the appearance of a retail shop or of a fancy glass-warehouse, than of the resting-place of the dead. Glass cupolas, and candelabra of every variety, may be seen standing in dozens, pell-mell, upon the ground; lustres, ten feet in height, of bright and many-coloured glass, brought hither from England at an immense expense: and among these are deposited many trophies, swords and other weapons, of the finest Ispahan steel. The glare of the innumerable lamps so dazzles the eye, that it is difficult to find the principal thing among the multitude of other objects of interest.

Here, stand a couple of tigers, as large as life, formed of pieces of green glass, joined together with gold, presented by the Emperor of China. There, the attention is arrested by a silver horse, five feet high, with the head of a man, and the wings and tail of a peacock,—the steed sent down to the prophet from heaven. Another horse, carved in wood, is an original likeness of the late Nabob's favourite charger. Vases, bronze figures, marble statues of moderate size, plans of the city and of the palaces, painted upon a gold ground, and a thousand other toys and trifles, were gathered together in this extraordinary place.

At length, however, amidst all this chaos, we discovered the tombs themselves, enclosed within massive golden railings, and canopied with a baldachin of gold, fliegree-work, pearls and gems, large and small, lavished upon them. Besides the father of the reigning sovereign, who lies buried in the principal tomb, several of his wives repose on either side of him.

But the royal gardens quite eclipse even this:—

The centre of the garden is usually occupied by a marble tank, in which many fountains are playing, and cyresses alternate with roses in embellishing its margin. The water-works are very tastelessly modernized; soldiers in red jackets, sheep, crippled dogs and lions, all spout forth water in the most wonderful manner!

The bowers and flower-beds are, in the hot season, owing to the great drought, in a poor condition, in spite of their being every morning inundated by means of multitudes of small canals, which, along with the straight paved walks, produce a very stiff effect in the general aspect of the grounds. In addition to this, a mania prevails at Lucknow for placing marble or plaster statues, as large as life, at every turn and corner, without the slightest regard to the choice of figures, which seems to be left to the discretion of the sculptor. He copies the most antiquated French models, the originals of which have been out of date for many a long year, and manufactures, for a very reasonable price, shepherds and shepherdesses, British soldiers, Neptunes, or it may be Farnese pugilists, or dogs, lions, and sundry other beasts. Among them all, I espied busts of Jean Jacques Rousseau, D'Alembert, and Napoleon, standing on the ground amid the fauns and the monsters of Indian mythology, all gathered together in the most perfect harmony to defend a flower-bed! What marvellously enhances the brilliant effect of these works of art, is a discovery which certainly is worthy of notice in Europe, viz., the custom of painting the hair, eyes and feet, (whether bare or shod,) with a thick coating of lamp-black. The Venus de Medici appears to wonderful advantage in this improved edition.

The Nawab was to give a *déjeûner* in honour of the Prince. His Majesty's son was to come for them; "but instead of him, came the news that he was indisposed. It was rumoured that he had taken rather too much opium!"

At length they reach the palace. The picture of the Royal family is not flattering:—

The long table was already set, and soon his Majesty appeared, grave and dignified in his demeanour, and surrounded by his suite, all glittering with gold. His entrance was proclaimed in a clear and sonorous tone by various officers. The King is a tall, stately person, of enormous embonpoint; his apparel resembled that of his son, except that it was yet more splendid and more richly ornamented with diamonds. He was accompanied by another of his sons, who, though still more corpulent, much resembled him. The physiognomy of the reigning family is expressive rather of good nature than of shrewdness or talent, if indeed character can be expressed at all in such a mass of fat! How different were the portraits of their ancestors, even of the father and grandfather of the present Nabob! In their features power and energy are strongly marked, while the living faces around us bore the stamp only of luxurious enjoyment, and of a life of indolent pleasure.

Exactly opposite to me sat three most lovely little boys,—the younger Princes,—in whom I could see clear marks of a good appetite, and of the eagerness with which they longed to attack the ragouts that stood before them. Their heavy golden turbans seemed to be no less an oppression to them than the moderation they were constrained to observe. The King, on the other hand, was in a most merry mood. He himself helped Prince Waldemar, and did the honours of the beautiful delicacies of Indian confectionery. Flower pots were set upon the table, the flowers, twigs, leaves and soil in which, were all eatable, and when they had all been devoured, the flower-pots themselves were demolished in like manner; again, on breaking off the pointed top of a small pasty, which he caused to be handed to the Prince, out flew a pair of pretty little birds,—which playful surprise threw the corpulent Nabob into an immoderate fit of laughter.

We allude to the beast fights merely for the purpose of reprobatng the unwomanly conduct of our country-women in countenancing such spectacles. The page in which their shame is recorded has been quietly headed by the editor “humane entertainment:”—

The combats of wild beasts were now to commence. We were conducted to a gallery, from which we looked down upon a narrow court, surrounded by walls and gratings. This was the arena on which the exhibition was to take place. Unluckily the space allotted for spectators was, on account of the great number of English ladies present, so circumscribed that we could find only a bad standing-room, and one moreover in which the glare and heat of the sun were most oppressive: however, the spectacle exhibited before our eyes in the depth of the battle-field, was of such a nature that all discomfort was soon forgotten.

We there beheld six powerful buffaloes, not of the tame breed, but strong and mighty beasts, the offspring of the *Arnees* of the mountains, measuring at least four feet and a half in height to the back, with huge and wide-arching horns, from three to four feet in length. There they stood, on their short, clumsy legs,—snorting violently, and blowing through their distended nostrils, as if filled with forebodings of the approaching danger. What noble animals! what strength in those broad necks! Pity only that such intense stupidity should be marked in their eyes!

A clatter of sticks, and the roar of various wild beasts now resounded, to which the buffaloes replied by a hollow bellowing. Suddenly, on the opening of a side-door, there rushed forth a strong and formidable tiger, measuring, I should say, from ten to eleven feet in length, from head to tail, and about four feet in height. Without deliberating long, he sprang, with one mighty bound, into the midst of the buffaloes, and darting unexpectedly between the redoubtable horns of one of the boldest champions, he seized him by the nape of the neck, with teeth and claws. The weight of the tiger nearly drew the buffalo to the ground: a most fearful contest ensued. Amid roars and groans, the furious victim dragged its fierce assailant round and round the arena, while the other buffaloes, striving to liberate their comrade, inflicted on the foe formidable wounds with their sharp and massive horns.

Deep silence reigned among the audience, &c., &c.

But enough of Lucknow. Let us refresh ourselves with a glance at Nainethal:—

“NAINETHAL” signifies the lake of *Naina*, the latter name being that of a renowned heroine. The lake lies between lofty cliffs of black limestone on the one, and loose deposits of argillaceous schist on the other side: its depth is very considerable; the plumb-line proved it, in several places, to be from sixty to seventy-five feet. Near its centre is a shallow spot, which, from the adjacent mountain summits, shines with emerald hue. The narrow end of the lake is towards the south-west; the north-eastern extremity is broad, and is the only place where, for a short distance, its margin is flat, scarcely raised above the level of the water. According to the measurements of Colonel Everest, its height above the sea is six thousand three hundred feet, and its circumference three miles and one third. The calcareous spar, which appears on the highest point of the surrounding rocks of clay-slate, the greenstone-trapp, detached blocks of which lie upon its western side, and the broken, indented form of its shores, would lead to the conclusion that this lake is of volcanic origin. Three others are situated in the neighbourhood, within a circuit of from ten to fifteen miles.

Our stay in this charming valley was prolonged from day to day, as the provisions necessary for our further wanderings in the mountains could only be procured,—and that not without many delays,—by a mountainous and circuitous route from Almora. I thus enjoyed abundant leisure for collecting botanical and zoological specimens.

The remainder of the volume is so full of interesting details, that we must allow our author to speak for himself as much as possible.

We have all heard of the hanging bridges of the Himalayas:—

“*A Sangho*,” or rope-bridge, leads across, not far from the village of *Bamorn*, situated on the right bank. These bridges, in universal use among the mountains, consist of two strong grass ropes, tightly stretched across the river from side to side, to which are suspended, so as to hang perpendicularly, short grass ropes, not thicker than a finger, bearing transverse pieces of wood, fastened at right angles to their lower extremity; over these horizontal sticks, are laid lengthways, split bambus, which, properly speaking, form the bridge. As its width is scarcely one foot, and these bambus do not afford a very substantial footing, the passenger, who ven-

tyres to traverse this primitive suspension-bridge, must be free from all tendency to vertigo.

At Gauricand they visited the temples and hot springs:— *

A multitude of pilgrims had gathered round the sacred springs of this spot, where, amid many ceremonies, they perform their ablutions. A basin of twelve feet square, with three gradations of depth, receives the water of one hot spring, TOCTACUND, which flows down from it in copious streams, by brazen conduits. Here we witnessed several singular bathing scenes. The temperature of the spring is 41.°5 (125° Fahrenheit) the devout pilgrims, therefore, could not come into contact with its sacred waters without experiencing a certain degree of pain; the female bathers especially found the heat decidedly too great for their softer skins. They popped in alternately, first one, then another foot, without venturing a leap; many, even of the men, betrayed their pain while in the water by a most doleful mien. Others again displayed great heroism, standing in the centre amidst the bubbling of the fountain. One fakir stepped in, without moving a muscle in his face: remained in the water fully three minutes, then rubbed his whole body with ashes, and, shortly afterwards, without having put on his clothes, was seen squatting in the cool evening air. What an enviable impossibility! I entered into conversation with this man regarding his mode of life. His expressions were as follows: "I left Juggernaut, my family property and home, and followed the god, by whose inspiration I was moved to wander hither. For twenty years I have been a fakir. The god has ever given me all that I could need. The god has likewise kept me from being sensitive to cold, preserved me from suffering the pangs of hunger, and, when sick, raised me up again. In winter, the god must needs send me something in the shape of a mantle, something wherewith to clothe myself; yet, if it be not so, he will not suffer me to sink under the chilling blasts!"

When the pilgrims have at length contrived to perform their three prescribed immersions, their garments are next washed in the holy water, amid continued prayer. Among them may be seen men and boys running up and down at the edge of the basin, without the least idea of devotion, simply to wash their feet, or to cleanse various goods and chattels in its sacred fountain; gun-barrels and lamps were being cleaned in it; nevertheless, I was not permitted to descend to its margin, to estimate the temperature of its holy source.

The towering peaks of the Himalaya again. They visit the Temple of Kedarnath, and after ascending the Pass of Tso-rikhal, contemplate the lofty peaks once more:—

Never before had the giant mountains to the north appeared so completely to pierce the very skies, as when seen from this point, where a deep and wide glen lay at our feet. Like crystal palaces of ice, they towered into the air; to our right, the PEAK OF BUDRINATH, with its immense slopes of smooth and shining snow; to our left, our old friend, the PEAK OF KEDARNATH. Sharp and clear were the outlines of these bright summits,—pencilled against the azure sky,—and difficult would it have been to decide which was the more beautiful of the twin pair. Two beds of snow,—bordered with lovely, pale rose-coloured auriculas, and primroses of bright sulphur yellow and of delicious fragrance,—must needs be crossed; after which, scaling a steep rock of mica schist, the surface of which had been reduced by disintegration to a somewhat soapy consistency, we gained the summit, the crowning point of all these lofty passes. Here we again beheld the

glorious snow-capped peaks of the higher Himalaya range ; but it was only for a moment ; the next instant, glittering icy needles alone towered above the dense mass of vapour, at such a height, that we might have deemed them an airy mirage, had we not, but a few seconds before, been gazing upon the entire chain, down to its very base.

The rumour of their approach appears sometimes to have alarmed the ignorant natives :—

A strange rumour had spread among the people in the dominions of the Rajah of Gurwal, to wit, that the Prince was preceded by a host of three thousand military, carrying fire, devastation and pillage, wherever they went. With the utmost difficulty were the terror-stricken populace convinced that the plundering army, and the splendid court with its golden pageantry, all consisted merely of a few pedestrian travellers, clad in simple attire, and followed by their luggage-bearers. Our party has unfortunately been diminished by the loss of one most useful member,—the Prince's personal attendant,—who, being seized with repeated attacks of the nature of cholera, probably caused by the sultry air of the valleys, was left behind. His place was taken by the aforementioned English hunter, who is intimately acquainted with all the windings, the ups and downs, and the narrow passes, of these mountain roads, and is moreover well versed in the "*Pahari Zubaan*," or language of the mountaineers, a dialect unintelligible even to our interpreter.

After much fatiguing travel, they reached Gungotri, some interesting notices of which are given in a note by the translator :—

Until a comparatively recent period, this region was unexplored by any traveller, save some wandering Hindu devotees. Mr. J. Fraser, who visited Gungotri in 1816, was the first European who penetrated thither ; he ascertained the elevation to be 10,319 feet. Even among the devout Hindus, this pilgrimage is considered an exertion so mighty as to redeem the performer from troubles in this world, and to ensure a happy transit through all the stages of transmigration. The three pools,—*Surya* (the Sun) *Cund*,—*Vishnu Cund*,—and *Brahma Cund*,—are said to be of pure Ganges water, unpolluted by any confluent stream. The water taken from hence is drawn under the inspection of a brahmin, who is paid for the privilege of taking it, and much of it is carried to Bengal and offered at the temple of Baldyanath. The ascent of the sacred stream is, beyond Gungotri, of extreme difficulty ; it was however accomplished by Captains Hodgson and Herbert, who after ascending an immense snow bed, and making their second bivouac beyond Gungotri at a level of 12,914 feet, found the Ganges issuing from under a very low arch from which huge hoary icicles depend, at the foot of the great snow-bed, here about 300 feet in depth : proceeding for some thousand paces up the inclined bed of snow, which seemed to fill up the hollow between the several peaks, called by Colonel Hodgson, Mount Moira and the Four Saints, and geometrically ascertained to vary in height from 21,179 to 22,798 feet, they obtained a near view of those gigantic mountains described by our author as seen from Mukba. As Colonel Hodgson justly observes, "It falls to the lot of few to contemplate so magnificent an object as a snow-clad peak rising to the height of upwards of a mile and a half, at the short horizontal distance of two and three quarter miles."

Failing in the attempt to penetrate into Thibet, they proceed direct to Kunawar "by one of the mountain passes."

In this journey they endured many hardships. For example :—

We were perpetually sliding back upon the wet grass, and a full hour of tedious

climbing had passed away, ere we arrived, half-way up the hill, at the base of an over-hanging precipice of granite, which, although the level space below was lifted enough, afforded some slight shelter to our party from the ice-cold rain. We halted here. Our naked coolies cowered around us, shivering, and their teeth chattering from cold. It proved however actually impossible, with our coolies and baggage, to pass the night on this platform of only ten feet square. There was not room sufficient to allow of pitching our tents, and not a spot was to be found in the neighbourhood bearing the most distant resemblance to level ground, —nothing but rugged acclivities and precipitous cliffs on every side.

Count O—, meanwhile, had gone in search of a better resting-place. The wind was every moment becoming colder and more piercing, and our limbs more and more benumbed ; and still no messenger arrived to announce the discovery of an encampment-ground. Thus an hour passed away in dreadful discomfort and suspense ; at the end of that time, one of the guides returned, to conduct us to a spot which he had at length found.

It was nearly dark from the heavy rain ; we stumbled on,—following our guide, over the almost impassable mountains of debris,—so stiff from cold that, when we slid down, it was scarcely possible for us to rise up again, and our benumbed hands almost refusing to grasp our much-needed mountain poles. At length we reached the spot selected as our resting-place, a somewhat less steep declivity, above the deep glen of the Guntty's parent stream. Our tents were pitched as well as could be managed, but the rain poured through them on all sides. Before our camp-beds could, with the help of large stones, be set up, another hour and a half had elapsed, and we had not yet got rid of our drenched clothes. As to establishing any thing like a comfortable abode, such a thing was not to be dreamt of for this night ; and the wood we had brought with us was so thoroughly wet, that it would not ignite. At length, after many vain attempts, a feeble flickering flame rewarded our perseverance, and, cherishing it into a small fire, we boiled our own chocolate, the cook being ill from the cold, and incapable of doing any work : but neither chocolate nor brandy,—in which last we indulged more largely than usual,—succeeded in thoroughly reviving the natural warmth of our frames.

I was scarcely in a state to make any measurements of height by the thermometer ; however, the result of my calculations, such as they were, was an altitude of eleven thousand, seven hundred and nineteen feet above the sea.

THE "MOUNTAIN SICKNESS."

Nearly an hour and a half passed away before the van-guard of our troop of coolies, with their load of baggage, arrived at the head of the pass. They were in a deplorable condition, and suffering, as was also our interpreter Mr. Brown, from headache, which they described as intolerably severe. Anxiety, debility and sickness are the other symptoms of the disease, known here by the name of "*Bish*," poison, or "*Mundara*." Travellers among these mountains, ascending within the limit of eternal snow, are generally attacked by it. It showed itself among the coolies even half-way up the pass. They take, as an antidote, a paste prepared of the small sour apricots ("*Choaru*,") which I before described, the kernels being bruised, and mixed up with it ; it has an unpleasantly sour taste, from which it derives its name of "*Khutai*."

Finding the way blocked up with snow, they had to descend in another direction :—

We set out on the march, and had scarcely gained the highest point, when a chill and soaking mist, gradually changing into a violent hail-shower, enveloped us in a gloom so dense, that the pioneers of our long train were altogether cut off from the rest.

Everything however conspired to make us earnestly desirous of reaching the foot of the mountain with the least possible delay ; for the day was already on the decline, and it would have been utterly impracticable to pursue, amid the perils of darkness, a march in itself so replete with danger. As little could we, without risking our lives, spend the night on these heights. Our guides, themselves apparently anxious and perplexed, were urged forward with the impatience of despair.

We arrived in safety at the base of the first snowy steep ; but here we found that the lowest, and unfortunately also the most abrupt declivity, consisted of a smooth mass of ice, upon the existence of which, we had, by no means, calculated. We forthwith began, axe in hand, to hew steps in it. It was a painfully tedious operation ; and, while engaged in our fatiguing labour, we were obliged, hanging over a giddy abyss, to cling fast with our feet and our left hands, lest we should lose our hold and slide down to the bottom. This did indeed all but happen to the Prince himself, his pole, however, furnished with a very strong iron tip, checked his fall. I too slipped, and darted down to a considerable distance, but fortunately with the aid of my "*alpenstock*," I contrived, in spite of its point being broken off, to keep myself in an upright position. Thus the Prince and I, accompanied by the guides, arrived prosperously at the end of the ice, and reached a less dangerous surface of snow ; but not a creature had followed us, and the thick rimy snow that darkened the atmosphere, prevented us from casting a look behind, towards our lost companions and attendants. One of the guides was sent back in quest of them ; and it turned out that the coolies had refused to descend by this route. Neither money nor cudgelling seemed now to be of the least avail.

At length the snowy shower somewhat abated ; the curtain of mist opened for a moment, and we descried, standing in a line on the crest of the ridge, from which we had descended an hour before, the whole array of coolies. Not one of them could muster resolution to venture upon the icy way ; they looked down in despair. When they perceived us standing below, a few of the most courageous,—urged on by Count O—— with voice and stick,—at length agreed to follow in our steps. They got on pretty well as far as the smooth icy precipice ; but here several of them lost their firm footing and slid down the steep descent with their heavy burdens on their backs. It was a frightful scene, and, to all appearance, full of danger ; not one of them however met with any injury ; even Mr. Brown, whose shooting descent from the highest part filled us with terror,—as he slid down a distance of at least a hundred feet, into a crevasse, in which he was apparently engulfed, was at last brought to us safe and sound, with the exception of considerable excoriation and torn raiment. It cost half an hour, however, to hew a long flight of steps for him in this icy wall. During all these proceedings, which occupied more than an hour, the Prince and I were standing at the foot of the declivity, up to our knees in snow, exposed to a freezing blast and to incessant sleet, but most heartily were we rejoiced, when at length all our people were gathered around us, without one broken neck or limb. The coolies had latterly given up the attempt to scramble down the fatal precipice of ice, and had glided down "*à la montagne Russe*," abandoning themselves to their fate.

The Lama's hymn seems to have been very like what some of our readers may have heard in Armenian churches :—

From the top of a cliff, over against Puari, we enjoyed, for a long while, the pleasing view afforded by the groups of neat houses surrounded by smiling vine-bowers and verdant corn-fields,—the frowning rocks in the back-ground, crowned on their summits with dark cedar-forests,—while the light clouds flitted across the silvery peaks of *Raldung*, ("*Reildang*") in the far distance, and we were refreshed, after our day's fatigues, by the soft and balmy breath of evening. Already the valley was veiled in twilight, when the Lamas (Priests) of the temple appeared, with their long red mantles thrown round them in imposing drapery, and commenced, in honour of the Prince, a strain of melancholy singing. First, a leader gave forth the melody, as if intoning a Latin prayer ; then the whole chorus, consisting of four other voices, joined in chanting the response, as in the "*Responsorium*" of a Roman Catholic church. The scene produced a wonderfully grand and solemn effect. It was long before we could summon resolution to quit this enchanted spot ; and we did not return until a very late hour to the shady walnut trees under which our tents were pitched.

At length they reached Chiní.

Our path,—here very steep, and rendered slippery, by the fallen leaves of the cedars,—soon led us above the wooded region, and we found ourselves upon a

well-made and carefully kept-up road, the *Dák-road* to CHINI. It has been made, for the distance of at least a hundred miles, across the roughest mountain country, by a company of British merchants, simply on a speculation, for the sake of carrying grapes with the greatest possible expedition to Simla, from the few places where they are successfully cultivated; they arrive at that station fresh, and in excellent condition. A contract has been entered into with the authorities of the district, according to which the grapes are packed by people appointed for the purpose, and transported from one village to another. Each station is fixed, and the Dák has scarcely arrived, when the Mukdiar makes his appearance with fresh coolies, ready to forward the grapes without a moment's delay. Thus they travel on from village to village, till they reach Simla. The baskets, in which they are carried, are long dosseres, or back-baskets, painted at the lower end. Cotton is sent up the country for packing them; in this the grapes, gathered not in bunches but singly, are packed in alternate layers. When they come to table at Simla, they have, by no means, the tempting appearance of a handsome, full-grown cluster, but rather resemble gooseberries; an immense quantity of them is however disposed of.

In this grape trade, to which the Rajah of Bissahir presents no obstacle, a single English merchant is said to realize, in the course of each season, a profit of four hundred pounds sterling, and the demand for grapes is greater than the supply. It is strange that the Rajah knows all this, and yet it never occurs to him that he might carry on the traffic in this article with the low country on his own account, by which means he would make much larger gains, as the grapes are his own property.

* * * * *

We had now gained an open height, commanding a view of the left bank of the Sutlej. Behind the chain of mountains which rises from its banks,—in the rugged folds of which we could yet recognize the ruinous avalanche and the masses of snow which we had so recently traversed near Barung,—appeared heights, treeless indeed, but clothed with fresh verdure: above them rose the outlines of the Ral-lung group, piercing the very skies with their eternal snows. Unfortunately a shroud was wrapped round the highest summits, for a storm was advancing towards us. How magnificent the contrast of the dark cedar forests, the alpine pastures of tender green, and the white dazzling snow.

From Chíní they at length succeed in penetrating within sight of the Chinese territory:—

But what a surprise awaited us on reaching the highest ridge! A single, sharply-drawn crest of white granite, destitute of all vegetation, (such are all the loftiest ridges of the Himalayas,—one cannot even walk along them), now rose before us; at one spot only there is a passage broken through it, a narrow opening like a sort of gate. The instant we entered this, the most magnificent Alpine panorama, beyond what fancy could have pictured, burst upon us: the mountains of the Chinese territory,—*PURKYUL*,—which we now beheld for the first time. How strange, how interesting, the thoughts that filled the mind on thus finding oneself, as it were, magically transported to the very gates of the Celestial Empire! Alas! we knew too well by former experience, how securely defended these were: So much the more ardent was our desire to penetrate the barrier! so much the more vivid were our imaginings of the beautiful and the wondrous enclosed within! The mellow violet blue of the long lines of hills towering one behind another, had something in it so mysterious, so enchanting, that the most intense longing to see them more closely, to perambulate them at our leisure, was kindled in our minds. We did not then know how little they gain by nearer approach,—how, at last, that landscape, which from a distance appears so attractive, resolves itself into cold, naked, ruinous-looking rocks, crowned with everlasting snow. We afterwards reached these heights, and so far crossed their barrier, that we saw before us no more blue mountains, and even no more snow,—but only the monotonous horizon of that table-land of Thibet, which, most unpromising in its sterility and desolation, stretches far as the eye can reach.

EXTEMPORE BRIDGE (NEAR CHASU.)

There was here but one route by which we could descend. It consisted of the remains of an avalanche, which in spring had choked up the bed of the river, and had hitherto served as a bridge. Unfortunately this mass of debacles had recently fallen in, and one gigantic tower of snow was now left standing alone on either side; even these mighty piers of the quondam bridge had been partly washed away by the current at their base, while the glowing sun above, no less fatal a destroyer, caused the melted particles to trickle down their sides. We descended with great difficulty on these wet and dirty banks of snow, and when all was done, we found ourselves at the very margin of the river indeed, but without any means of transit across its rapid waters. We were constrained, on account of the distance from the wood, and of the difficulty of transport, to relinquish all idea of bringing down timber and beams for building; ropes of sufficient length too were wanting, and if we had had them, they must have proved useless by reason of the frowning crags on the opposite shore. At length a huge cedar-stem, torn down by the rushing avalanche, was disentangled, and one grand effort was put forth to drag it to the narrowest part of the stream; after long and arduous labour, in the course of which we were all drenched to the skin, and covered with black mud, we were forced to abandon this plan also; for the tree became deeply imbedded in the sand, and no power of ours could move it from the spot. In this dilemma, we at last learned that a better place for constructing a bridge was to be found elsewhere; for actually our pioneers had been too indolent even to obtain proper information regarding the locality.

In order to reach the spot pointed out to us, we were obliged to clamber up an abrupt cliff, then to ascend a steep acclivity, several hundred feet in height, and covered with loose fragments of rock, and finally, to scale a conical mass of granite without the slightest vestige of a path. The slope of loose debris was expected to present the most insuperable obstacle: it proved otherwise; the blocks of stone did not yield beneath our feet, and when we reached the granite rock above, we found flat ledges and narrow fissures enough, so that, clambering up with hands and feet, we did at last gain the top of the cone, just in time to guide our coolies, who were at that moment coming up,—to the right course by our shouts.

The second spot selected for the passage of the river, seemed, at any rate, less dangerous than the first; for although the stream, fifty feet across, dashes its raging billows through the narrow gorge, a solid pier presents itself in the midst of its eddy, in the shape of a huge mass of rock. If it be but possible to gain that point, all is safe; for it lies not very far from the opposite shore: unfortunately however, it offers no jutting corners, but presents, on the side towards which we descended, a smooth face of from sixteen to twenty feet in height. Without delay we proceeded to the work of building; there was no time to lose; for already, in the depths of this contracted defile, the shades of twilight were threatening to overtake us; each coolie must needs give a helping hand; stones were collected, and trees hewn down and driven into the bed of the river.

The work advanced more rapidly than I had expected. As soon as a few firm points in the stream had been secured, the rock in its centre was, with the assistance of a hastily-made ladder, speedily gained; from it a second rock was reached by means of a short bridge laid across, and thence the opposite bank itself was attained. At each hazardous spot, one of our party seated himself, to stretch out a helping hand to the coolies and coolias, and thus bring them safely across. After three hours of very arduous toil, the whole party and the whole baggage were on the further side. But we were still far from our station of Chasu; a steep acclivity rose in front of us, and when, with much difficulty and fatigue, we reached its top, we found ourselves deluded, again and again, by a false hope, as, at each turn of the path, we expected to see the village immediately before us.

KORA AND ITS INHABITANTS.

We were soon surrounded by a throng of the inhabitants, attired completely after the fashion of Thibet. The profusion of amber ornaments, and the brownish red of all their garments, the thoroughly Thibetan complexion, the general use of boots and trowsers, even among the women, which prevails from this place forward,

all mark the influence of the manners and customs of Thibet. The men wear skull-caps, sandals or high cloth boots, and a broad belt round the red vestment, in which are stuck a knife, a pipe, spoon, and a number of other little articles. The only thing which distinguishes the women's costume, is the absence of the belt, and the manner of wearing the hair, which, divided into numberless thin plaits, and interlaced with coral, shells, amber, and silver bells, hangs down like a sort of network upon the back.

The Tartar physiognomy is, by no means, very predominant; and although the noses are generally somewhat broad, and the cheek-bones large and prominent, yet I saw some faces which, in any country, would be acknowledged to be pretty and expressive. The figures are slender and yet athletic, resembling those of the inhabitants of the valley of the Buspa, near Sungla.

FRIENDLY FAREWELL.

Our departure, on the 4th of August, was, as had been our arrival on the 3rd, a universal fête. The path was enlivened by numbers of blithe and merry women, maidens, and children; and the male population escorted us as far as the river,—at least an hour and a half's walk,—and even there parted from us only one by one. The women remained on the vine-clad hills commanding our path, singing in clear but plaintive tones, "*Tantun ne re ho!*" which, I understand, signifies, "*happy journey!*" The kindly salutation was still heard resounding, long after the songstresses had vanished from our eyes.

ENCAMPED.

Our last steep ascent for the day accomplished, and a spot selected for our encampment, our first concern is to fix our tent. Each one sets his hand to the work, and in a few minutes the tent is pitched; our cloaks are unrolled, our blankets spread, and thus our night's quarters are prepared. But there stand, expecting their pay, the whole troop of coolies; the poor fellows must not be kept too long waiting for their hard-earned pittance. Many a rope must be unbound to get at the money, and forthwith tied up again in dexterous knots, the substitute for a lock and key. Suddenly, I bethink myself of my beautiful gathered plants; what a pity that they should be left to wither! The paper too, saturated with moisture, must be laid out in the sun to dry. To release from suffering the various living creatures, swarming and sprawling in all manner of bottles, and to file them on needles, is likewise a duty that admits of no delay. While I am occupied with it, numbers of people gather round me, with imploring gestures. One points mourning, to his stomach; another brings a sick child, and without more ado lays it silently at my feet; while yonder group are carrying hither an unfortunate man, with shattered legs. There is no time to lose: not a moment to linger among my zoological treasures: I must at least show my willingness to afford relief, even where I cannot give a remedy; and alas! how rarely can an efficacious remedy be provided in such haste! Yet it would be hard, indeed, to send away with worthless or fatal advice these poor people, who have come from their far-distant homes, confidently anticipating their cure from the "*Bara Doctor Saheb!*" When the wonder-working medicine has, at length, been rummaged out of the deep and closely-packed chest and duly dispensed, and the bandages applied,—though not without making large holes in the remains of my linen shirts,—I begin to think of indulging in a little repose. But lo! a sudden torrent of rain threatens destruction to the plants I had but just prepared for my *hortus siccus*: I hasten out to rescue my treasures. Thus the rest of the day slips away; darkness comes on with swift and unlooked for strides; and, as evening closes in, our simple repast is devoured with voracious appetite. Scarcely have the dishes been removed, when the conversation dies away, and our eye-lids drop heavily; but no! hence lazy sleep! my journal must be written before the vivid impressions of the day have faded from my mind. A solitary candle,—sheltered from the draught of air by an ingenious paper bell, lest it should be too often extinguished,—sheds its faint and murky light upon my work. In what a poetic mood must I then indite, in what interesting and witty language clothe my descriptions of the adventures we have gone through

or the scenes we have beheld ! At length, I am free to sink down on the hard couch of coarse, scratching, woollen stuff ; and refreshing enough would be my slumbers, if the incessant blood-letting, occasioned by gnats and stinging flies, and other little hostile animals of the sucking or stinging kind, would but suffer the dreamy doze to merge into a sound sleep. After a short rest, morning dawns ; a noisy menial enters, and unmercifully pulling away the bed-clothes, compels me to throw on my apparel, yet damp from yesterday's rains. The tent vanishes no less quickly ; and we are left to stand shivering in the chill morning blast.

IN THIBET AT LAST.

After repeated unsuccessful attempts, His Royal Highness succeeded, on the 6th of August, in traversing the boundary of Thibet ; not indeed at the place originally contemplated, but in a highly interesting part of the country ; and thus we actually penetrated within the barriers of the Celestial Empire !

Four sturdy yak-oxen stood in readiness for us to mount their woolly backs, the baggage-sheep were saddled and packed, and a merry band of village dames and maidens, all clad in the loose red trowsers, were bustling about with the remainder of our luggage, amid incessant laughter and singing. The men, on the frontier and in Thibet, act as bearers only when forced to do so ; and the whole burden of agricultural and of domestic toils they also leave to the women. It was a matter of some difficulty to gain a firm seat on the backs of our novel steeds, compared with our Greek capotes by way of saddles ; for they are very shy, and kick with their hind-feet, turning their heads round perpetually, as if about to gore their riders. About half-past nine o'clock, we set out on our expedition, leaving behind us the apricot-groves of Nandja, and thus bidding farewell to the last oasis in the desert of rocks and of debris through which the Sutlej forces its way.

Although our path appeared, from a distance, to be extremely dangerous, it proved quite sufficiently firm and level for our broad-footed yak-oxen, noble beasts with the thick, silky, white fringe under the body, and the bushy tail, both of which sweep the ground : but soon the steepness increased so much that these poor animals began to groan, or rather grunt,* in the most melancholy manner, and this unearthly music gradually rose to such a violent rattle, that,—driven rather by its irksome sound than by the discomfort of our saddleless seats,—we dismounted at the end of the first half-hour.

How dreary, yet how imposing, is the prospect of those rude, steep, rocky masses of shattered slate, between which the roaring Thibetian river thunders its dark yellow waves. Not a shrub, not a green herb to gladden the eye ; as far as it can reach, nothing is seen but rock after rock, tumbled together in wild ruins, or frowning in stern crags, descending in deep and startling precipices, or towering,—if indeed the mist allows a glimpse of those stupendous heights,—into bold mountain peaks and lofty pinnacles, crowned with everlasting snow.

Our resting-place, the frontier village of SHIPKI, was not yet visible ; but we could descry three or four more distant villages, and could follow,—alas ! with our eyes only,—a path winding across the barren mountain-ridges, into the interior of that hidden land. How much did I envy the lämmergeiers the freedom of their flight, as, poised in mid-air, they circled high above our heads !

To our left towered the majestic Purkyul, with its thousand sharp cones and pinnacles, like some gigantic Termites-hill : the greater part of it was covered with snow.

We descended from this commanding point by gentle zig-zags, through tall bushes

* From this peculiar sound the animal derives its name of *Bos-grunniens* ; by some naturalists it is designated the *Bosporphagus*. Besides the important article of trade furnished by the yak-oxen in their tails, which are sold in all parts of India as chowries, and as ornamental trappings for horses and elephants, and commonly used in Persia and Turkey for standards, dyed crimson and known under the name of horse-tails, they are valued by the natives of Thibet for the long hair, used in the manufacture of tents, ropes, &c., and for their rich and abundant milk.—Tz.

of furze, the home of a multitude of partridges and of small mountain-hares (*Lagomys*);* and in two hours we arrived at Shipki: the last portion of the way only was fatiguing from its steepness.

FORBIDDEN HOSPITALITY.

Notwithstanding the Emperor's mandate, which forbids the supplying of any victuals to foreigners under pain of being ripped up, these villagers brought us milk and apricots in as great abundance as we could possibly desire. By degrees, the whole population, men, women and children, assembled to stare and to laugh at the strange, unwonted intruders. The men are tall and well made, and have moreover, generally, agreeable features: still, the Tartar descent is betrayed by the broad cheek-bones, and the long oblique eye turned upward at the outward extremity. The difference between the population of Northern Bissahir and that of Thibet is scarcely perceptible; the features, the costume, and the manners and customs are the same, with this distinction only, that the inhabitants of Bissahir are friendly, merry, and yet modest; those of Thibet, on the contrary, the most impudent, filthy, vulgar, rabble upon the face of the earth: they cheat and chaffer like the Jews, and practise deception whenever opportunity offers.

The costume of both sexes consists of a caftan, a pair of loose drawers, and high cloth boots of motley patch-work; the women are marked only by their drawers being a little longer, and by their plaited tresses of black hair, shining with grease, which hang down the back in a multitude of narrow cords, bound together with imitation-agates made of glass, innumerable shells, and pieces of amber. Round the neck they wear, besides amulets, from ten to twenty strings of lumps of amber, false stones, lapis-lazuli, and turquoises of great beauty. The men content themselves with one ene, which, to make it very long and thick, is interwoven with sheep's wool.

Among the numerous dignitaries of this little place, who without the slightest shyness forced their way into our tent, were two doctors, an elderly and a younger man. They intimated the most earnest desire to make my acquaintance, and the elder one by way of salutation, touched my brow with the points of his folded hands. Our conversation was necessarily somewhat monosyllabic, as neither our interpreter nor any of our attendants could speak the language of Thibet. I understood only enough to convince me that these people are extremely ignorant, and physicians as it were by inspiration alone. One showed me his case of surgical instruments, which hung from his girdle; a long iron case, with a little drawer, beautifully inlaid with brass. It contained a number of lancets, or rather fleams, which are struck with a hammer to open a vein, a variety of rudely wrought iron knives, and a razor. He had set his heart on exchanging his instruments for mine, and for the sake of curiosity, I actually gave him one of my lancets for two of his fleams: he departed quite proud of his new possession.

SINGULAR TERROR.

One of the elders of the people, a fine-looking old man, with a shrewd countenance, on my attempting to draw his portrait, flew at my sketch-book, and endeavoured forcibly to snatch it from me; when that measure of violence failed, he had recourse to the pathetic, throwing himself on his knees before me with gestures of the deepest anguish, and seizing me by the beard.

This was the only means which I discovered on this occasion for distancing

* An animal unknown to scientific tourists among the Himalayas, until a comparatively recent period: it was discovered by Dr. Royle and named after him the *Lagomys Roylei*. To the Zoologist it is peculiarly interesting, as the other species of the Genus, from all of which it differs more or less, have been found only in Northern Asia, and among the rocky mountains of North-west America. The length of the *Lagomys Roylei* is about nine inches: like most of the other animals inhabiting the elevated regions of Kunawar, Thibet, &c., it has a soft rich fur below the coarse outer hair. The former is of a blue-black colour; the latter dark-brown; and usually about an inch in length: the face is somewhat shaggy, and the ears are of a singular funnel-like form. By some travellers the *Lagomys* has been erroneously described as a tail-less rat.—*Tr.*

from our tents the uninvited guests ; whenever their importunity exceeded all bounds, I assumed an attitude as if about to draw their portraits ; instantly they fled, neck and heels, as if driven away by some evil spirit. Nevertheless, I did succeed in committing to my sketch-book some few costumes.

The faces were, for the most part, of really frightful and repulsive ugliness,—the bridge of the nose deeply depressed,—the nasal stump scarce visibly protruding.—and the mouth very large and gaping wide.

They return to Namdja and thence descend to the Sutlej, and so on to Chiní again.

VISIT OF THE RAJA OF BISSAHIR.

The following morning (the 25th of August) His Highness the Rajah kept us all very long waiting ; noon had already arrived, when we at last heard the sound of trumpets and of drums, announcing his approach. The Sovereign appeared on foot ; a small, decrepit man, clothed in violet-coloured silk, with morocco-leather boots of the same colour, and a huge and most unshapely cap of gold tissue : he was led forward by the Vuzir ("*Bujir*") and another exalted dignitary, both arrayed in white.

Count Von O ——— and I advanced to meet him ; the Count took his left, and I his right arm, and so, amid the acclamations of the people, and the loud shouts of "*Maha Rajah*," "*Maha Rajah*!"—we proceeded to the tent, where, already, the presents sent by His Highness as precursors of his visit were deposited on large brass dishes. Our camp-beds, with Indian shawls thrown over them, served as divans, on which the Rajah and his suite immediately reclined. Our interpreter, Mr. Brown, translated questions and answers at a brisk rate, and the conversation flowed on with vivacity and zest ; for the aged Rajah, however dulled and enfeebled in his outward man, displayed no lack of life and quickness in his mind and language.

Among the presents was a piece of Russian leather, which has thus the opportunity of making the great round and travelling back to Europe ! There were also several singular weapons, and webs of silken and of woollen stuffs, musk bags, and the highly-valued Nerbissi root.

The same ceremonies took place at the departure of the Rajah ; however, he very politely declined our further escort, not without symptoms of secret uneasiness.

After dinner the Prince returned his visit. The Vuzir came to conduct us to the palace. Passing through a half-dilapidated gateway, surrounded by an eager throng of inquisitive spectators, we entered the great court, over which was spread a baldachin. A grand yet simple entrance leads into the interior of the palace, an edifice distinguished by the severe and unadorned style of mountain architecture. Three elegant silken sofas were placed in a circle ; behind them and on either side, stood hosts of couriers clad in white, with drawn "*Khukries*" (short sabres) in their hands : a few only were marked as heralds by the insignia which they bore,—the long, gilt staff, separating at the top into two curved points. The counter-presents now offered as an acknowledgment of those received,—in compliance with the oriental etiquette of exchanging gifts,—were accepted, apparently with great satisfaction, by the Rajah. He conversed for a long while with the Prince, and expressed a great desire to obtain information concerning the position, size and state of our native land, as well as to know the name of every sovereign in Germany ; on all which subjects it was no easy matter to give His Highness an intelligible reply. He refused, through the medium of his "*Bujir*," to allow us to see his palace ; excusing himself on the plea that "the gods were in it," and only granting us permission to be conducted round its outer gallery.

Altogether, the audience was a highly interesting scene, and one of peculiarly oriental character. By the crimson light of an exquisite evening sky,—a rarity in this part of the country,—we wended our way back to the tents.

KOTAHUR.

We followed the course of the Sutlej, from Rampur, along easy and well-made roads, on the 30th of August ; till, quitting the river-glen, we struck off in a

south-westerly direction, towards KOTGHUR, where we celebrated the termination of our mountain wanderings in a most solemnizing manner at the home of two German missionaries, Messrs. Rudolph and Prochnow.*

These very amiable and excellent men,—the first a native of Berlin, the second of Pomerania, have done wisely to settle in this paradise of Kotghur, where they have created very neat and pretty dwellings, surrounded by a charming park, and have established a large school for the Hindus, who appear also to flock in numbers to the Church. Thus a foundation seems to be laid for forming a Christian Church in Kotghur; for the mountaineers, though they themselves indeed come apparently only from curiosity to the Church, send their children to the school; not one of them however has been baptised as yet, but the boys are admirably well instructed, have learned English very quickly, and can read the Bible both in English and in Hindi, and intelligently explain what they read. In Germany, these two missionaries would doubtless be mere “candidates;” whereas here, they are already beginning to gather a family circle around them. Herr Rudolph yesterday announced to us an addition to his, requesting the Prince at the same time to stand god-father to his child.

We heard a Hindi sermon, and afterwards a German one, which was very excellent, although Herr Prochnow has not spoken a word of German for three years. I am bringing home with me a Hindi Bible, which I received from him.

On the 4th of September, we arrived at Simla, the English convalescent station, where there is a crowd of English officers, who have resorted hither with their families in quest of health. The place lies on the same level as at Nainethal, but there is this difference between them, that the latter is just springing into existence,—scarce twenty Englishmen are there, and no ladies except the daughters of Mr. Wilson,—whereas at Simla, some hundred and fifty officers reside, half of that number being married, and provided with daughters or female relatives besides; in addition

* Agents of the Church of England Missionary Society. The Himalaya Mission, of which Kotghur is still considered the centre, was established at the request and with the assistance of the British residents at Simla and elsewhere, in the year 1843, since which time the Gospel has been preached in the villages of the district and at the annual *melas*, or fairs; Thibetian and Hindi tracts have been distributed: medical and surgical advice and assistance given by the missionaries; orphan institutions opened; and day-schools established: in 1844 the boys' school, under the charge of Mr. Rudolph, numbered from thirty to forty; while Mrs Prochnow had a school of ten or twelve girls, whom she taught to sew and knit, to read and write. Since then, the war in the Punjab has caused some interruption to the labours of the missionaries, who were obliged to remove for a time to Simla; but from the latter part of 1845, Kotghur has again been their head-quarters, and their operations are carried on with uninterrupted activity, and not without evidences of that blessing which alone can give success. Another step has been taken in the extension of the mission towards Thibet, by the establishment of a new school at Keptu, between Kotghur and Rampur; and another school has been opened at Theog, between Kotghur and Simla. Mr. Prochnow mentions that many people from the adjacent villages, and travellers from a distance come in, and with the children of the schools and the native servants from the plains, listen attentively not only to the services on the Lord's day, but to the daily family worship, at which he has read and explained the Scriptures, particularly the Parables, the Sermon on the Mount, and the History of the Death and Resurrection of our Lord. He had met on the road between Kotghur and Simla a wandering Lama from Chinese Tartary, who had one of the Thibetian Christian Tracts which he had received from a travelling Zemindar, who told him that a *Sahib* had distributed many of them at the Rampur fair the year before: in other instances these Tracts having been distributed in Lower Kunawur and Bissahir, have been met with and found to be read and highly valued in Chinese Tartary: so that these silent and unobtrusive messengers of the Gospel, clad in no foreign garb, have found their way into the Celestial Empire itself, across that very barrier which has been found so impassable for Europeans.—Ta.

to which, many widows are settled here, and not a few solitary matrons, who console themselves at balls and varied festivities for the absence of their lords.

At the end of our long and wild Himalayan peregrinations, we arrived at the new and handsome English hotel in a somewhat barbarian costume; instead of a coat was substituted something between a cloak and a coat of mail, formed of coarse woollen stuff,—in the broad belt confining it at the waist was stuck the cutlass; feet shod with sandals by way of shoes, long hair combed back over the top of the head, and rough and shaggy beard completed our grotesque appearance. The whole skin of my face had peeled off twice from the reflected glare of the snow, and that which had now succeeded it was of a dark brown hue.

Now,—we draw French kid gloves over our sun-burnt hands; force our feet, broadened by exercise, into delicate dancing-boots; and never dream of appearing otherwise than in dress-coats and white waistcoats; for the most rigid etiquette is here observed. How strange does it still seem to me when I awake in the morning, to find myself, not in the dripping tent, but in a comfortable bed-room furnished with all manner of luxuries. The lack of pedestrian activity too is an unwonted slavery; for our limbs, accustomed to scaling mountains and scrambling down precipices, are now exerted only to pay morning visits, or to dance polkas at a ball!

There are, at Simla, three great Bazaars, *i. e.* streets consisting only of shops and warehouses, occupied chiefly by Cashmere merchants. A great number of native artisans also live in this place. Here is to be seen an infinite variety of costumes; those of the mountains mingling with those of the plains; Sikhs with the high, pointed turban, on which they generally wear an iron ring with a sharp polished edge,—a dangerous missile; Affghans with the red caftan and the noble, flowing beard; and Cashmerians, never failing to display upon their persons their beautiful shawls. The latter people are usually merchants or tailors, but the goods they sell are not suited to my purse. To complete the picturesque effect of the varied throng, there are the gay and motley uniforms of the Indian troops.

From Simla our travellers visited Ferozepore, Lúdíana, Atscheriko and Múdkí. The last words written by our author were:—

To-morrow the army is to advance towards Ferozepore, and I cherish a confident hope that we shall get through successfully, fresh reinforcements having now arrived. Farewell;—may we soon meet again!

Alas! he met them no more.

This is altogether a most interesting book. The travellers seem to have been most patient, persevering, courageous, and cheerful. The wonder is, how Dr. Hoffmeister contrived to write so full an account of every thing they met with, amid all the turmoil and hardships of their long journey.

• **ART. VII.**—*Transactions of the Medical and Physical Society of Bombay for the years 1849-50. No. X. Bombay, 1851.*

WE have long felt that the members of the Medical service of Bengal are wanting in a sense of what is due to the public at large, and to their own character as a class of highly educated and intelligent men, in having no organ through which • to record the results of their experience in the treatment of • diseases peculiar to this country, or of their investigations into the history and properties of the many substances used by the *Baidis* and *Hakims* of India, as remedial agents in their • village practice. With a far more extended field of observation, and numerically much stronger than their brethren of the sister presidencies, they have shown themselves far less anxious than these, to promote the interests of their profession, and far less ready to support, with either pen or purse, the several attempts which have, from time to time, been made to supply a want, which all must feel to exist.

As a class, there are few who come out to this country more fitted by their previous training than Medical officers, to take a high position in the ranks of science and literature. They have received a highly finished collegiate education, are supposed to be possessed of fair classical attainments, and, from the more advanced age at which they enter the service, have had opportunities of acquiring knowledge beyond those enjoyed either by the Civil or the Military officer. With all these advantages, however, but few have attained to any eminence even in their own profession. There are many causes to which this may be ascribed. From the harassing nature of the duties devolving upon the young officer on his first arrival in this country, the *habits* of study acquired at College are lost, and where this is not the case, with the exception of the few resident in larger stations, he labours under no small disadvantage, in having no access to a well-stored library, or to the Medical literature of the day; while his isolation from others of his own profession, throws him entirely upon his own resources, and rarely affords him an opportunity of comparing his experience with that of others. Under these circumstances, the energy, zeal, and love of his profession with which he set out in life, gradually, from the utter absence of any stimulus, become annihilated. •

We believe that a well-conducted Medical periodical would greatly tend to advance Medical science in this country; and we cannot but consider it as an opprobrium to the Bengal service, that they, have not one at their command.

Both Madras and Bombay have their Medical Societies, supported by the bulk of the officers of their respective services ; and these from time to time, issue volumes of Transactions, goodly octavoës, like the one before us, containing a mass of highly important facts and statistics, which, but for the fostering aid afforded by the Society, would never have been communicated to the world.

Bengal, we believe, was the first to organize a Society of this character, when in 1823, chiefly through the exertions of Dr. James Hare, there was formed—"The Medical and Physical Society of Calcutta." Its objects, as stated in the resolutions passed, at its establishment, were "the advancement of professional knowledge, for the mutual benefit of the members; more particularly with reference to Indian diseases and treatment; and the promoting, by every means in their power, the study of such branches of Natural History as are connected with the practice of medicine, or lead to Medical research."

The publications issued by the Society, during a period of twenty years, sufficiently prove how fully the objects, as above set forth, were attained. The "*Transactions of the Medical and Physical Society of Calcutta*" deservedly ranked with the best of their kind published in England, and acquired, for many of the contributors, an European reputation.

It would lead us too far to endeavour to trace out the causes, which led to the decline of this Society, until its final dissolution about the year 1842, when, with the consent of its then existing members, its library and museum were made over to the Medical College.

We cannot believe that the energy and zeal, which organized, and, for so many years, supported the Society, is extinct in the Medical service ; and we confidently look forward to its re-establishment, at no distant date, under the auspices of the talented professors of the College, and the medical men resident at the Presidency. We hold, that it is incumbent upon the members of the service, for their own reputation, to take some measures,—and we know of none offering the same facilities as are afforded by a Society, to record and perpetuate, for the benefit of others, the results of their experience in the treatment of disease in this country.

We have been led into making these remarks by the appearance, upon our table, of the 10th volume of the *Transactions of the Bombay Society*, the contents of which we shall briefly glance at, as from their professional nature, a critical analysis would be hardly suited to our pages. The first paper is entitled "Medical History of the 1st Bombay European Regi-

ment (Fusiliers), during its service in the Punjaub in 1848, 1849, and 1850, by F. S. Arnott, M. D., Surgeon of the Regiment."

On the breaking out of the war before Múltan, in August 1848, this regiment, then stationed at Kurrachi, received orders to proceed with the Bombay force to the seat of war, and in October embarked on steamers on the Indus for Rori. The Bombay Commissariat appear to have taken a lesson from the victuallers of Her Majesty's Navy, for we read—"When on the river, the men had much reason to complain of their rations. The biscuit was so bad, as often to lead to its being rejected, and indeed no man ever ate it, who could get any thing else; and the one pound of meat, which is at no time sufficient for a day's consumption, was now, from its leanness and general indifference, found quite inadequate; and there being no bazars, where they could supply the deficiency, the men suffered a good deal, till at length an order was issued, directing the meat ration to be augmented to a pound and a half; and this quantity was continued till after the battle of Guzerat, when, from its not assimilating with the Bengal allowance, it was again reduced to one pound."

The Bombay force, according to our author, would appear not merely to have had more capacious appetites for food than their brothers of Bengal, but also "more stomach to the fight;"—it may be as a *sequitur*; for further on, speaking of the retreat of Shere Sing's army from Guzerat, Dr. Arnott writes:—"We were scarcely astonished, when we were ordered off next day in pursuit of the enemy; but when we found that a great part of the Bengal force, which had been almost stationary for months, was to remain behind, it did seem odd that the Bombay army, which, since the beginning of November, had been incessantly engaged, either in marching, or before the enemy, and during the previous twenty days had marched upwards of 240 miles, should be selected for this duty. But the Bombay troops had turned the tide of war, had sustained no reverse, and were flushed with success, and, above all, had imbibed none of that extraordinary, and, to them, incomprehensible over-estimate of the Seikh prowess and strategy, which pervaded the Bengal army; so that the selection was perhaps a judicious one. The men, too, had confidence in themselves and their officers, and their officers had every confidence in them."

We leave our readers to judge how far this is applicable to the men who fought at Mudki, Ferozshuhr and Sobraon. These well-contested and hard-fought fields taught them that they could

hardly over-estimate the valour of an enemy from whom they had suffered so severely, and who, in the two first engagements, had, for so long a time, disputed possession of the field, and left them but a doubtful victory.

After the dispersion and surrender of the army of Shere Sing, the Bombay Fusiliers proceeded to Peshawur, where they arrived at the latter end of March, and encamped at the foot of the Khybur hills near Jumrud. Here, or in the neighbourhood, the regiment remained under canvass during the hot months of May, June, and July. In addition to this exposure to extreme heat as a cause of disease, Dr. Arnott enumerates many others incidental to the life of a soldier, not merely at Peshawur, but in all parts of India. We are much disposed to think, that the danger from exposure to the sun has been greatly exaggerated as a cause of acute disease in India; for though it cannot be doubted that cases of death from this cause do occasionally occur, yet we believe they are much more rare than is commonly supposed. The seamen of ships in the river at Calcutta may be seen at all seasons, at all hours, employed in the rigging, exposed to the direct rays of the sun; yet cases of disease among them, which can be fairly and solely attributed to such exposure, are rare. Among the European residents of Calcutta, the hot months of April and May are usually considered healthy, and such the experience of medical men generally has pronounced them to be. The soldier in barracks, during these months, is, from the utter inertness and listlessness in which he lives, tempted to indulge in drinking, at first from mere idleness, afterwards from habit. His whole system of life renders him peculiarly obnoxious to disease; the carelessness with which, reeking with perspiration, he throws himself on the damp ground: and other causes, well known to all professional men, tend to fill the regimental hospital.

Our author points out several of these pre-disposing causes—a high temperature among others; but as before stated, we think it a question whether the sun has the effect upon the system, which is generally ascribed to it. Major Tulloch, in one of his invaluable reports, on sickness in H. M. army and navy, of which we shall afterwards speak more fully, expresses the opinion founded upon statistical evidence, that mere heat has little influence in the treatment of disease, though he is disposed to attribute power in this way to heat co-operating with moisture. He establishes that in Antigua and Barbadoes, where the range of the thermometer is rather higher than in Dominica, Tobago, Jamaica, or the Bahamas, the sickness amounts to little more than one-third of its prevalence in the latter stations.

The prevalence, too, of epidemic fever during the winter months, of which the reports furnish many examples, is an argument against the abstract effect of heat. Moisture, abstractedly considered, as a cause of disease, is met by similar arguments. British Guiana has more rain by one-half than Jamaica, but the mortality among troops in the latter situation is twice as great as in the former. Were excess of moisture the cause of excess of disease, the same effect should be observed in this country; yet the Malabar coast, which for six months is deluged with rain, is generally the most healthy quarter of the Madras presidency.*

Dr. Mackinnon, speaking of the Indigo planters of Tirhut, a class notorious for their contempt, it might be called, of the sun, writes:—"The Indigo planters lead active lives, enjoy the comforts of good country-houses, and generous wholesome diet; but, on the other hand, they are subject to much exposure. Their appearance of rude robust health, so different to most Anglo-Indians, and even to the civil servants residing at the same station, was remarkable, and appeared to show that being much in the open air is conducive to giving the constitution a high tone;"† and again speaking of apoplexy, he writes:—"Solar apoplexy is clearly a misnomer for this disease—but apoplexy is perhaps a better appellation. We often see soldiers exposed to very high ranges of temperature, and even to the direct rays of the sun, without even one person suffering; while at other times the disease would appear to attack as an epidemic, and as if its invasion depended upon something besides mere heat."

In considering the causes of the greater mortality among the soldiery during the hot months, their mode of life in the barracks must be kept in view. It is during the cold weather only that troops are moved, and marching is eminently conducive to their health, as compared to the idle and inactive life of cantonments. On this point we will let Dr. Arnott speak:—

"Simple is the fare of the European soldier on the line of march, more especially in a distant campaign, and steady and regular are his habits. On the march he is necessarily regular in his exercise, and he soon learns to be regular in his diet, in his drink, and his hours of retiring to rest. Well aware is he of the penalty any infringement of the rules of prudence there entails upon him, and carefully does he avoid all temptation. When a march comes to a close, a change takes

* *British and Foreign Medical Review*, passim.

† Mackinnon on Hygiene, Public Health, &c.

‘ place ; the soldier has no longer his regular service, he has
 ‘ no occupation, and few amusements, consequently time hangs
 ‘ heavy on his hands ; and it is scarcely to be wondered at that
 ‘ he is then ready to give way to every impulse, and to gratify
 ‘ his inclination to the utmost ; and it must be an extraordinary
 ‘ country where the European soldier will not find the oppor-
 ‘ tunity of doing so.”

Again : “ These six months” (of marching) “ had conse-
 ‘ quently been a period of great mental excitement and
 ‘ bodily activity, labour and exposure ; and were succeeded
 ‘ by a period of idleness, inactivity, and want of excitement,
 ‘ which almost uniformly exerts an injurious influence on
 ‘ the health of the soldier. Accordingly, as appears from the
 ‘ returns, though we lost only three men by disease in the six
 ‘ preceding six months (when marching) we lost in the six
 ‘ months succeeding April, 1849, no less than eighteen men
 ‘ by disease ; we lost two in each of the three following
 ‘ months ; and as again exemplifying the beneficial effects of men-
 ‘ tal and bodily activity, regularity of habits, &c., I am happy to
 ‘ say, that during our long and tedious march from Peshawur
 ‘ to Púnah, in the end of December, 1849, January, February,
 ‘ March, and the beginning of April, 1850, we lost only two
 ‘ men by disease, though we brought every sick man from
 ‘ Peshawur with us. The effects on the men of change from
 ‘ the active, regular, and excited life of a campaign to the
 ‘ sedentary, inactive life and looser habits of a standing camp,
 ‘ soon became apparent in their diminished relish for their
 ‘ meals, their predisposition to indigestion, jaundice, and in the
 ‘ prevalence of nausea and vomiting after meals, which during
 ‘ the time we lay at Jumrud, affected nearly every man and
 ‘ officer of our regiment, and indeed, I believe, almost every
 ‘ man of the force.”

We have latterly heard much of the fever of Peshawur, which seems to have changed its type : for though extremely prevalent among the fusiliers when stationed there, it appears to have been of a mild character. The greater number of cases occurred in July and August, when it might almost have been considered an epidemic ; no fewer than 798 cases having been admitted during these two months alone, and of these, we are told, *not one proved fatal*.

Of late years, fever at Peshawur has assumed a far more formidable character, the mortality from this disease being unusually high, but the cause is still enveloped in mystery ; the thermometrical range is unchanged, and as far as observations have been made, there has been no appreciable difference

in the seasons, but of all inscrutable matters connected with etiology, these epidemic aggravations of endemics are the most inscrutable. In Major Tulloch's statistical report of sickness among Her Majesty's troops serving in the east, printed by order of the House of Commons,* there is an account of the epidemic fever, which raged at Kandy, in Ceylon, in 1824. It appears that the highest rate of annual mortality of white troops, prior and subsequent to 1824, was eighty per 1,000, the lowest was twelve, and the average of sixteen years, exclusive of the epidemic year, was forty-three and a fraction, whereas in 1824, it amounted to the ratio of 333 per 1,000, in other words, to one-third of the entire force. "A slight increase of temperature," remarks Major Tulloch, "and a longer continuance of dry weather than usual, were the only circumstances which preceded or marked the continuance of this epidemic, but its subsequent re-appearance in 1824, and July, 1825, was not marked by any such indications, and since then every variety of season, hot and cold, wet and dry, equable and changeable, has passed over without inducing a greater extent of febrile disease than would be likely to occur among an equal number of troops in the most healthy of our colonies." Whence arises this occasional aggravation of a disease ordinarily existing, but in a mild form? If it is supposed to arise from any increase in what are commonly supposed to be the exciting causes, such as a high temperature, moisture and miasma, how account for the exemption from fever of parts of South America, where these combined powers abound equally as in Ceylon?

Dr. Wilson, in a report upon the health of the Navy, states that H. M. S. the *Warspite*, with an average complement of 600 men, lay the whole year in Rio Janeiro harbour, and did not lose a man, and had only seven cases of fever. He states also "that epidemic diseases are almost unknown, and though the inhabitants are not free from febrile diseases, they suffer but little from them, and from severe sweeping epidemics of all kinds they are exempt. What is the cause of such immunity? Why is it that in a land-locked harbour, in this part of the world, under a powerful sun, surrounded by marshes and rank vegetation, ships lie for months or years without the occurrence of a single case of concentrated fever?"

But we are wandering far from our regiment, which we left at Peshawur, in our search after this will-o'-the-wisp, for equally intangible appears to be the cause of fever, call it by what

* Vide *British and Foreign Medical Review*.

name we will, marsh-miasm, or malaria, it is but a name representing an agent, or agencies, of the nature of which we must be content to admit our utter ignorance; we only know it by its effects, which resemble those of a poison upon the human constitution, but the substance itself has yet eluded our grasp. We may indulge a hope, that the great progress made of late years, in organic chemistry, will eventually lead to the discovery of this, as of other agents, the causes of disease.

Of diseases affecting the brain, of an apoplectic nature, but eight cases occurred during the nine months the regiment was at Peshawur. Of these the author writes:—"As far as I could ascertain, insolation, that is, exposure to the direct rays of the sun, was in no instance the cause of the attack, as the orders of the time were most stringent against men exposing themselves in the sun."

Yet the general impression is, that affections of the brain are, in particular, the result of exposure. On the 30th December, the Bombay Fusiliers commenced their march to Púnah, which they reached on the 3rd April, 1850:—

Having thus come a distance of eighteen hundred miles in three months and five days, and having descended from a latitude of 34° to one of 18° , of which 12° were completed within the last month. Gradually, as we came South, the weather became warmer, and towards the end of March, in Lower Scinde and the Concan, the heat began to remind us that the season was sufficiently advanced to make a change of residence desirable from crowded tents into more spacious barracks.

During this three months' march, as before stated, the regiment lost but two men by disease, and during the nine preceding months, while at Peshawur, but twenty-four, out of a total of 840, a result which we think must be, under Providence, ascribed to the zeal, discrimination, and medical skill of Dr. Arnott, of whose highly interesting paper we now take leave, with a hope that the medical history of the regiment under his charge, so ably reported in the volume before us, will be continued in the next number of the "*Transactions*."

It is not our purpose, nor indeed have we space to enter into a detailed consideration of each of the papers contained in the volume before us. We shall, therefore, content ourselves with the following extract from an interesting account of the medical topography of Baghdad, by the residency surgeon, Dr. Hyslop. We have heard much of the hot winds as they prevail in the N. W. Provinces, but few of our readers are aware of their effect in the neighbourhood of Baghdad, according to the testimony of Dr. Ives:—

In December and January, ice is frequently to be seen, and frost is still more common. March and April are the two most pleasant months in the year; the gardens are then in full foliage, and the atmosphere is delightfully loaded with the

perfume of the orange blossoms, which is occasionally wafted on the breeze to a considerable distance from town. In August and September we have occasional hot winds from the NE., during which the air is generally obscured with dust, which is so fine and subtle, as to penetrate even into the works of a watch when carried in the pocket. I have seen the thermometer stand at 117° at 10 o'clock at night in one of these winds, but I have never seen nor heard of it proving fatal, except in one instance, in the summer of 1847, in which forty people, working at a canal in the neighbourhood of this city, were struck down in one day, and many of them died. But this might easily be accounted for, without supposing anything poisonous in the wind, as the name Saum implies: the heat in 1847 was intense, and the mere exposure was enough to produce the consequences. I do not deny, although I am inclined to doubt, the existence of the pestilential vapour in the arid deserts of Syria; but I do deny its existence in the neighbourhood of Baghdad. Many strange stories have been told, and much that is improbable has been written of this hot East wind; as an example, we transcribe the following extract from a quaint history of travels, in 1758, by Mr. Ives, a surgeon in H. M.'s Navy at that time. After describing the precautions adopted by travellers to escape the "sudden, death" produced by this "fatal blast," called Samiel, he continues (page 275):—

"And when it is over, they get up, and look round them for their companions; and if they see any one lying motionless, they take hold of an arm or leg, and pull and jerk it with some force; and if the limb thus agitated separates from the body, it is a certain sign that the wind has had its full effect; but if, on the contrary, the arm or leg does not come away, it is a sure sign there is life remaining, although to every outward appearance the person is dead; and in that case they immediately cover him or them with cloths, and administer some warm diluting liquor to cause a perspiration, which is certainly but slowly brought about.

I have not been able to learn whether the dead bodies are scorched, or dissolved into a kind of gelatinous substance, but from the stories I have heard there has been frequent reason to believe the latter; and in that case I should attribute such fatal effects rather to a noxious vapour than to an absolute and excessive heat."

Professional readers will find much to interest them in Dr. Hyslop's report, and may learn a new cure for ague as practised by a Persian hakim:—

Among the disciples of Esculapius there are hosts of Arabs, Persians, and Jews, men of reputed skill and large practice, who know a hot disease from a cold, and who treat them accordingly; who, while they pursue most active treatment, practise upon the credulity and superstition of the natives, and kill their patients with great *éclat*. As an instance of active treatment, during the fever of 1849, a Persian Hakim was called to a patient, whom he found shivering and shaking in an ague. This was decidedly a cold disease, and the remedy was evident. He ordered an earthen oven, such as they use here, to be heated, and the patient to be put into it. This was done, and the mouth of the oven was covered with a thick bed-quilt. The poor patient shouted and struggled, but the attendants were ordered to keep him down until he perspired freely. After a time, one of the friends of the patient removed the quilt, and took him by the arm to assist him out of the oven: the skin of the arm peeled off in his hand; the man had been roasted to death!

This reminds us of one among the thousand cures for cholera, which we have seen recommended by a Frenchman as a specific. The patient, rolled in a blanket, was to be suspended as in a hammock, over a huge cauldron of boiling water, steamed in fact to death or life, as the ingenious proposer averred.

The next paper is a very complete and important report of the European General Hospital at Bombay, from April, 1850, to March, 1851, by Mr. Stovell, surgeon to the institution. It

is difficult to estimate sufficiently the importance of a report of this nature. Had the vast mass of valuable returns, which have accumulated in our Medical Boards for so many years past, been made available, and a condensed arrangement published annually, with a selection from the reports accompanying them, the profession would now have been in possession of data, upon which to found somewhat authentic conclusions as to the salubrity of different parts of India, and the hygienic and therapeutic measures, best adapted for the preservation of health. The report under consideration is so exclusively of a professional character, as to debar us from dwelling as long on it, as its merits would otherwise warrant. We therefore pass on to a second paper by Dr. Arnott, entitled "On the moving of troops," which contains many useful hints, as well for the commanding officer, as for the medical man, derived from his experience during many years in India. How true are the following remarks on marching :—

Marching.—There are very few men in the service, however inexperienced or young, who see any difficulty in conducting a march : every man thinks he understands the subject, and indeed that it is too simple to require the slightest pre-consideration. Many military men suppose, that if they can conduct a body of armed men from one camp to another, without suffering from the enemy, without loss of baggage, and without complaints from the villagers, that they do all that is required. A good deal more than this, however, is required ; for on the manner of marching much of the healthiness and comfort of the troops depends ; and, to conduct a march properly, it ought to be as exact, regular, and precise, as an ordinary parade. With one man, the hour of starting will be determined by no fixed rule, but probably by his own caprice ; and the hour of arriving at the new ground will be a matter of the merest indifference. The pace will probably be guided by the pace of his own horse, and the halts by his own feelings of cold or fatigue. But this is not the way to march : the hour of starting ought to be regulated by the distance to be traversed, and, of course, in some measure by the nature of the roads. The hour of reaching the new camp ought to be such that the men are not exposed unnecessarily to the sun ; the pace should be guided by the physical powers of the men ; and the halts should be at regular intervals, and regulated so as to rest and relieve them from their fatigues.

To accomplish these objects, it is laid down by the best authorities, and is now practised by all having any experience of marching, that the best pace at starting, and for the first hour, is at the rate of three miles ; at the end of the hour a halt of five minutes is allowed. For the next hour, the pace should be at the rate of four miles, and at the end of it there should be a halt of twenty minutes. The third hour ought again to be at the rate of three miles, with a halt of five minutes ; and then to start off at the rate of four miles, when, it may be supposed, in ordinary marching, the halting-ground will be reached within the hour ; so that the time consumed in a march of fourteen miles ought never to exceed four hours and a half. In forced marches, a halt of at least an hour ought to be given about this time, and then to commence again as at first.

Experience has proved that the above mode of marching is the best, and that the less it is deviated from the better : a very quick pace exhausts a man by the violence of the exercise ; a slow one by its long continuance under his heavy accoutrements, and perhaps under exposure. A varied pace, therefore, is considered the best, as it avoids the extremes, and brings into play alternately a different set of muscles. The halts are intended to recruit a man's wearied energies, to re-invigorate him for the remainder of the march, and give him an opportunity of refreshing himself

with his pipe, and, if necessary, of relieving nature, and adjusting the stocking over an incipient blister, and so on. As the bugle sounds the halt, the men should, as much as possible in the order they are marching in, and without delay and bother, halt, pile arms, and fall out, so that when they again move off, they have merely to unpile, fall in, and start.

By marching in this manner, and the distance being known, the time of reaching the new ground may be calculated to a nicety ; and so well have I seen things arranged and managed, that we could always calculate to within ten minutes at what time our march would end,—and that time ought never to be later at any season than one half hour after sunrise. By this method of marching, almost any soldier, native or European, can accomplish, even at the commencement of a campaign, an ordinary march with ease ; and those who do feel distressed, soon get over it. A man knows beforehand, and therefore sets his mind to it, that a certain quantity of exercise is before him ; that he has a certain distance to go, and that with almost the same regularity as on his ordinary parades, he will at a regulated time complete it ; that he will in the most moderate space of time be relieved of arms and heavy accoutrements, that he will be able to undress, drink, wash, and get rid of the dust he was smothered in, and either rest till the kit comes up, or, what is more generally the case, provide himself with firewood, water, or supplies, from the neighbouring village or bazaar. He in this case exerts himself cheerfully ; he arrives fresh, little fatigued, and full of buoyancy and joy, in the cool of the morning : he has time to cook and enjoy his regular meals, and, if inclined to snooze in the heat of the day, he does so.

In Bengal, it is, we believe, the almost universal practice to halt the men when about half through the march, which is usually about day-break, and serve out to them a cup of hot coffee ; and experience has proved the wisdom of this measure. It may be conceded as a generally admitted, although not proved, fact, that the system is more obnoxious to miasmatic and other pestilential influences when fasting, than when the digestive process is going on. We are also disposed to believe, that with the rising of the sun, and the evaporation of the dew deposited during the night, these subtle agents of disease may be more widely diffused through the air, and more active in their effects than at other hours of the day. Should there be *any* truth in these suppositions, they would confirm the wisdom of the hot cup of coffee at sunrise, the good effects of which have been observed, and supposed to be owing to its stimulant properties.

We shall pass over the "Statistical Report of the Jamsetjee Jejeebhoy and Native General Hospital, for the years 1845—48," by J. Put, assistant-surgeon to the hospital, as being too professional for our pages, merely extracting the last paragraph, in the truth of which we are disposed, from our own experience, to believe. Comparative statistical tables would settle the question, and could easily be procured :—

In concluding this very imperfect report, I would wish to make one remark in reference to a peculiarity alleged to exist in natives of this country, bearing upon the subject of operative surgery, and the management of severe accidents. It is a very commonly-received opinion that Hindus, from the simple nature of their diet, their abstemious habits, and other circumstances, are much more favourable sub-

jects for the performance of surgical operations than the inhabitants of other countries (England for example) ; and that they recover from injuries which would be fatal to Europeans. Statements to this effect may be found scattered throughout almost all the journals. Not only does experience lead me to doubt the accuracy of this opinion, but actually convinces me that the reverse of it is the truth : so far from natives recovering from injuries which would be fatal to Europeans, I am firmly of opinion that they sink under injuries from which Europeans would recover without difficulty ; and further, that operative surgery is less successful amongst them than it would be, under the same circumstances, amongst Europeans. I would wish it, however, to be understood, that my experience is confined to the class of persons who are admitted into this hospital, and who are, for the most part, residents in Bombay : whether experience amongst the inhabitants of rural districts, or amongst the better-fed class of sepoys, would warrant the same conclusion, I am unable to say. It would appear, however, from the reports of the late campaign in the Punjaub, that surgical operations amongst the native troops were less successful than those performed upon Europeans.

“ Notes on the Cape of Good Hope,” by Mr. Stovell, is a paper which will interest many of our readers ; for to the Indian resident, all that relates to what he *should* look upon as a sanatorium, must be an object of interest. The subject has been so fully considered in the fourth volume of our *Review*, that we shall not dilate upon it here, referring such of our readers as desire further information regarding the exceeding salubrity, the climate, the mode of life, and the amusements of the Cape, to that volume. We shall confine our observations to the advantages it offers to the invalid necessitated by disease, or weakened by too close application to the desk in India, to seek a renewed state of health in some “ more genial clime.”

In connexion with the furlough regulations, a modification of which has been long demanded by the Indian services, the question of the Cape as a preferable climate to that of England for the invalid, becomes a matter of high importance. So long as the present regulations continue in force, by which an “ officer is permitted to proceed to the Cape for two years for ‘ the benefit of his health,’ ” without forfeiting his appointment, sacrificing more than half of his allowances, or having his leave deducted from his period of service ; so long as these high inducements are held out, the number, who would, from choice, proceed to Great Britain in preference to the south of Africa, must necessarily be very limited ; but there is every probability that these provisions in the furlough regulations will be materially altered. Since the establishment on a permanent footing of steam communication with England, the Indian presidencies are really much nearer that country than they are to the Cape ; and officers on leave there, in the event of their services being urgently required, could be ordered to, and would join, their regiments in India in little more time than it would take to communicate the necessity for their services to those at the Cape. Remove the pecuniary advantages, which, under the present system,

leave the invalid no choice, and the services would then be nearly in the position as regards proceeding to Europe as the other numerous and daily increasing European residents in India. These, almost invariably when necessitated by illness to leave the country, proceed to take their passage by the overland steamer, and once remove the restrictions, it would be the same with the members of the services. There is a feeling which no length of absence entirely eradicates, even in the most worldly heart, which leads us to think our native clime would restore, in some degree, the feelings and the freshness of youth; and in illness, with the despondency thence arising, this desire to revisit the scenes dear to us from our childhood exerts two-fold power. We are ready to exclaim with Coleridge:—

‘Sickness is a wasting pang :
This feel I hourly more and more ;
There’s healing only in thy wings,
Thou breeze that play’st on Albion’s shore.’

But poetry and reality are two widely different things, and we fear, that in rushing to the *bracing* climate of Great Britain, the invalid too often rushes into the gates of the tomb. Dr. Martin, than whom no one probably has had greater experience in the treatment of Indian disease and its sequelæ, as shown in the persons of retired officers and others, writes in terms of the strongest caution on this point. He says:—“The return of the ‘tropical sojourner to the land of his fathers, strange as it ‘may seem, is not unaccompanied by serious risk to his ‘health, and by many moral considerations of a painful and ‘distressing nature.” Again: “This state of activity,” (of the cutaneous system, &c.,) “which holds during eight months ‘of the year, will explain how it is that in such climates as India, ‘diseases of the air passages, lungs and kidneys, are of but rare ‘occurrence, while on returning to Europe, dangerous diseases ‘of these organs are liable to occur. My experience here (in ‘London) during the last nine years, would lead me to conclude ‘that, if there be really any such immunity from cold, during the ‘first year of residence in England, as we hear spoken of so ‘generally in India, it is enjoyed only by the healthy and robust. ‘Numberless examples have satisfied me of the truth of this ‘observation. A dry, or even frosty cold, is well borne comparatively, even by the enfeebled tropical invalid; but the ‘damp cold produces sensations of indescribable distress and ‘depression in persons possessed of considerable powers of resistance. Many invalids, again, arriving in England in an ‘enfeebled state, seek what they call ‘the bracing air’ of Brigh-

‘ ton, and other such places, during the winter and spring months, in forgetfulness, or in ignorance, that without a previous restoration of health, this said bracing is impossible of attainment. Many lives are annually sacrificed in this vain endeavour.”

These and many similar passages, the warnings dictated by his experience, should make us pause ere we too confidently trust ourselves, as invalids, to the treacherous climate of Great Britain. We are convinced, that in that numerous class of ailments dependent upon derangement of the liver, and biliary secretion, so common among old residents in this country, a residence in the equable and mild climate of the Cape, is infinitely more likely to prove beneficial than the colder air of Great Britain. Without entering into medical technicalities, we may state as briefly as possible what is now the received opinion among medical men, as to the influence of a high temperature over the functions of the lungs and liver respectively. There is a certain amount of carbon taken into the system in the shape of food, to be again eliminated, partly by the lungs, partly by the liver and other *emunctories* of the system. The carbon in part is said to be consumed in respiration; and from it is supposed to be derived the heat of the body. This consumption in the lungs takes place, when the oxygen of the air taken into the lungs at each inspiration comes into contact with the carbon circulating in the blood. Carbonic acid is formed and given out in expiration. Now the theory is, that at a high temperature the air is so much rarified, that the same volume contains less oxygen than an equal volume at a lower temperature, hence as the capacity of the lungs is the same whatever the temperature, there is less oxygen taken in at each inspiration, and consequently a less amount of carbon consumed in a warm than in a cold atmosphere. To compensate for this deficient consumption of the lungs, a vicarious decarbonisation of the blood is established by an increased flow of bile, and hence it is, as remarked by Dr. Johnson, that “the function of the liver weakened and torpid, in proportion to the excitement of the hot and rainy seasons, becomes disposed to congestion, or inflammation of its parenchyma during the cold season, and thus are produced the dangerous states of disease noticed.”

Dr. Martin, referring to this as a cause of disease among Indians on their return to Europe, writes:—“To the tumult of the nervous, vascular, and secreting functions, within the tropics, has now succeeded an exhausted condition of all three. The system at large, and the organ now principally at

‘ fault, have lost their power of resisting the cold and damp
 ‘ atmosphere of Europe. To be more precise, the circulation
 ‘ through the skin, and also its function, which had been
 ‘ raised to the greatest degree by the high temperature of
 ‘ the tropics, is reduced to the opposite extreme by the cold
 ‘ and damp atmosphere of our northern climate. The blood,
 ‘ which had long been drawn to the periphery, is now driven
 ‘ to the centre. Vascular reaction seldom ensuing, the conges-
 ‘ tion is of a passive nature. There is stagnation of the portal
 ‘ circulation, and a consequent contamination of the blood, with
 ‘ languor and oppression of all the abdominal functions.”

• We have entered more fully into this question than is perhaps adapted for the pages of a review addressed to non-medical readers; but it is one deserving of high consideration from all classes of the Indian community, as consequent upon the facility and speed with which the overland journey is performed, it has become, may we not say a fashion, except in the case of an officer where pecuniary considerations prevent it, that the invalid, whatever his ailments, should proceed to Europe. Where the patient is young, having been but few years in India, particularly if the disease driving him from the country has been of a sudden acute character, leaving him weak and emaciated, with no actual organic disease, this may be all well and proper. But to the old Indian, who has been, probably, for years labouring under more or less biliary intestinal disorder, whose health at length gives way with little or no actual severe attack of illness, to these, such a step is fraught with great danger. In all such cases, and in those of hepatic derangement generally, we are disposed to think highly of a residence at the Cape, as affording every possible chance of recovery that climate alone can give.

As regards the mercantile man, or man of business, his position is so far the reverse of that of a member of the service, that he has every reason and inducement to prefer a trip to England, to a voyage and residence far away from the sphere of his interests; and in his case, it becomes his medical adviser to weigh well, and point out strongly to him, the comparative advantages of the two countries, and not leave him under the impression that England is, from being his native clime, on that account best suited to restore his health.

The conclusions derived by the author, from his personal experience of the climate of the Cape, are corroborative of the ~~view~~ view we have now taken. He attaches much importance, although probable not more than it deserves, to the long sea

voyage, as greatly enhancing the probable benefit to be derived from a residence there :—

From the preceding statements relative to the physical character of the climate, it is evident that important modifications in the system are likely to be produced by a change from India to the Cape ; and, with ordinary prudence on the part of an invalid, such modifications will be found to be highly salutary, more particularly, as such change involves the important measure of a long sea voyage, thus gradually putting the system into the most favorable state for deriving ulterior benefit, for it is often of the utmost importance that a change of climate should neither be too sudden nor too great. This again, is one great advantage which a change to the Cape must ever have over one to a hill station, even when in other respects the latter change may be perfectly unexceptionable.

Probably the great majority of Indian invalids who seek health by going to the Cape, are gentlemen in the different services, who have suffered more or less from functional disease of the stomach and bowels, or chronic derangements of the liver ; men, whose secreting and assimilating functions are very imperfectly performed. In many of these cases I have not the least doubt that a residence at the Cape is even more beneficial than a change to Europe, and certainly far more so when this latter change is obtained by a rapid run overland, more particularly if in winter. I doubt whether the important element of a long sea voyage for the restoration of health is sufficiently kept in view ; yet it is usually of incalculable benefit, not only in its immediate results, but more particularly in its ulterior effects. How often do we hear that invalids running home rapidly overland, particularly in the winter months, find the sudden change to a cold atmosphere extremely hurtful ; and this can easily be understood. The exhalant organs of the external surface are liable to become constricted, and the internal viscera, in consequence, congested. The result is frequently an aggravation of derangement in those organs which may previously have been weakened, either by disease or by the influence of an Indian climate. Relapses in England from hepatic affections, as well as from dysentery and other diseases, are proverbially common. Now at the Cape we do not often meet with this. The reduction of temperature has been gradual, has been preceded by a long sea voyage, and is never sufficiently great of itself to produce visceral congestion, provided invalids are careful to guard against it by taking exercise, by using warm clothing, and by preserving a rigid adherence, at all events for a time, to great moderation in eating and drinking. Most of the invalids from India improve greatly before reaching the Cape, and seldom bear in mind sufficiently the importance of persevering in that regimen and mode of life which both the climate and the nature of their disease render necessary ; yet this is evidently a condition on which alone they can reasonably expect to derive permanent benefit.

Among the chief elements of disease, great and rapid alterations of temperature are justly regarded as not the least important ; and the salubrity of a climate may be said to be dependent, *ceteris paribus*, upon the extent of the annual, and more particularly the daily range of the thermometer. We subjoin a table, by which it will be seen, that this range is very inconsiderable at the Cape, as compared to most other parts of the globe ; Madeira, the superiority of the climate of which is so universally acknowledged, has a mean annual range of only 14°. At Rome, Naples, Nice, and the Mediterranean generally, the extent nearly doubles this, and about equals that of the Cape ; but in the equable distribution of heat throughout the year, this latter assimilates much more to

Madeira than the first named places; for example, the mean difference of temperature of successive months at Madeira is only 2°—at the Cape 3°, at Rome and Nice 4°, and at Naples and Pisa 5°; while in steadiness of temperature from day to day (a very important quality in a climate) the Cape may equally rank with Madeira:—

Date.	Barometer corrected.		Mean Temperature in the Shade.	Humidity.	Mean Temperature.		Extreme Temperature.	
	Temperature and Capillarity.	Tension.			Maximum.	Minimum.	Maximum.	Minimum
1848.	inches	inches	degrees		degrees	degrees	degrees	degrees
January..	29·874	29·384	70·435	68	77·33	63·99	86·6	58·9
February..	29·879	29·397	67·845	73	74·56	61·27	83·6	54·4
March.....	29·927	29·428	68·048	75	74·61	61·22	85·7	54·0
April.....	29·914	29·486	61·219	83	67·22	54·80	74·4	43·0
May.....	30·042	29·658	58·241	84	63·59	52·74	75·4	47·0
June.....	30·141	29·777	55·206	85	59·49	50·17	69·7	43·2
July.....	30·118	29·761	54·831	84	59·14	50·02	10·1	43·4
August....	30 104	29·750	54·276	85	58·50	48·45	69·8	39·9
September	30·087	29·710	57·494	81	62·67	51·67	75·2	45·0
October....	30·082	29·686	61·876	74	68·14	54·50	89·5	45·9
November.	29·983	29·543	65·075	73	71·13	58·27	84·2	46·0
December.	29·911	29·453	67·428	71	73·06	60·43	81·2	55·6
Means.....	30·005	29·586	61·831	78	76·445	55·627	78 783	48·025

This Table embodies full particulars on all points connected with the character of the atmosphere, in relation to its three principal conditions of pressure, temperature, and humidity. Each column contains the monthly means of daily observations, concluding with the annual mean. These daily observations are the means of observations made five times in the twenty-four hours. The first column contains the height of the barometer reduced to 32°, and corrected for capillary attraction of the tube. In the second the readings are corrected for the elasticity of the vapours suspended in the atmosphere. The humidity is expressed in parts of 100, considered as complete saturation. It seems unnecessary to refer to the remaining columns of the Table, further than this, that the thermometers are all expressed in terms of Fahrenheit's scale, and corrected for index errors by comparison with the standard thermometer of the Royal Society. They might, therefore, be taken as the indications of that thermometer, supposing it to have been transported to the Cape.

It will be seen from this Table that the mean maximum temperature is 78°, and the mean minimum 48°, showing an annual range of only 30°, while the difference between the means of the hottest and coldest month is only 16°. It will thus be apparent that the temperature is equally removed from the extremes of heat and cold; and, moreover, that there is considerable equality in the distribution of temperature throughout the year. It will also be seen that the mean difference in the temperature of successive months is less than 3°. This is a point of great importance in forming a correct estimate of climate, for it shows that there are no sudden or great variations in the thermometer as the seasons successively change, but that they glide into each other almost imperceptibly.

We have dwelt somewhat fully upon this subject, believing it to be one of high importance to the Indian community, for the temptation of a trip to England is so great, that the advantages offered by the Cape are lost sight of. Some of them are here set forth by Mr. Stovell :—

Upon the whole, I certainly formed a very favorable estimate of the value of the Cape as a sanatorium. There appeared to be but a very trifling amount of disease in any shape, and a most happy exemption from the disease which surrounds us here. No cholera ; no remittent fever, and but very little continued fever ; diseases of the lungs far less prevalent than in Great Britain, or in any of the colonies named in the last Table ; and no unusual prevalence of disease either of the brain or of the stomach and bowels. Its perfect freedom from remittent and intermittent fever may easily be explained by the fact of the total absence of marsh, and from the nature of the soil, which is formed mainly of sand, decayed vegetable matter, and the *debris* of the neighbouring mountains, the partial decomposition of the granite making it in some places a little tenacious.

There are yet several papers in this volume, which will well repay the attentive perusal of the medical man, but we must pass them over, having already intruded too much of a professional nature upon our readers. We cannot, however, close the volume without drawing attention to the report in the Appendix, upon the treatment of the cholera in the Infirmary at Bombay on the plan recommended by Dr. Mosgrove. We deem it unnecessary to apologize to our readers, if we enter more largely into details than may seem quite suited to the pages of this work, but the subject is one of such vital interest, that any means of combating the disease, recommended strongly as this has been by Dr. Mosgrove, deserves examination.

We shall explain this mode of treatment, after having briefly considered one or two points in the history of cholera, and first as to that *questio vexata*, “the contagiousness or otherwise of Cholera.” Notwithstanding the almost innumerable observations, which have been made with a view to determine this one all-important point, like every thing else connected with the disease, it is still as much unsettled as when it first excited the attention of the profession. What is contagion ? Dr. Todd defines it as “a poison differing from that produced by the putrefaction of animal and vegetable matter, inasmuch as it originates, not external to, but within the body, and may be designated as a subtle secretion from the blood itself, the mode of the primary generation of which is, however, wrapped in the greatest obscurity. The intimate nature of this poison, like that from paludal sources, is quite unknown, and it is therefore better to confess our ignorance of its exact nature, rather than to attempt to enumerate the physical or chemical qualities of a substance which

does not, with any degree of certainty, come directly under the operation of the senses. We cannot lay hold of the poison for analysis, consequently we are obliged to be satisfied at present with knowing, that, like the fever poison, emanating from paludal sources, it is a something generated in abundance in the human body in a particular class of diseases—a peculiar and morbid power imparted to certain animal secretions in consequence of some particular, though unknown, actions excited in the living body when pre-disposed—a poison capable of floating through the atmosphere around the dwellings of the sick, and thus contaminating the very air we breathe, and spreading disease and death to those exposed to its influence.” This influence is, however, presumed to be communicable, only within the distance of a few feet, even in diseases of the most acknowledged contagious nature. Does cholera possess this character, or is it not rather an epidemic dependent on some unknown state of the atmosphere, as regards its electric condition, or constitution? Sydenham remarks, as one of the peculiarities of epidemics, that “at their first appearance they seem to be of a more spirituous and subtle nature, in other words, more violent and acute, as far as can be judged from their symptoms, than when they become older,” and this is exactly what has been observed in cholera. It is one of the causes to which may be attributed the numberless “*certain cures* and *nostrums*, which, from time to time, have been forced upon the attention of the public by medical men and others. At the outbreak of the disease in any one place, the mortality is invariably so high, that the medical man runs through the Pharmacopeia, in the vain attempt to find a remedy capable of arresting its fatal march; as it wears itself out, after exhausting, as it were, its violence upon the first victims, recoveries become much more numerous, and the physician, ascribing such recoveries to the last remedy he has tried, rushes forthwith into print, extolling the virtues, it may be of strychnine, it may be of cold water, as his tendencies have led him to adopt the heroic, or the expectant line of treatment. Need we say that both prove equally unsuccessful when tried on a larger scale. But to revert to the question of contagion, which we have lost sight of, the experience of medical men in India is strongly against it. Dr. Rogers of Madras, in his report upon cholera at that presidency, after citing the opinions of various regimental surgeons, sums up as follows:—“The authors of all these reports have recorded their deliberate opinion, that the disease did not originate from contagion, and I believe the general voice of the medical

‘ profession in India has always been in favor of this doctrine, and the non-contagion of cholera is assumed as an axiom, by all non-medical persons, both European and Native.’ It would be easy to fill pages with facts supporting this side of the argument, but equally easy to state others, which scarcely admit of explanation, except by allowing that the disease is contagious: in Europe the medical world may be said to be divided in opinion. Dr. Copland, who first writing on the disease in 1822, has since watched its progress, traced its causes, and investigated its phenomena with all the philosophical acumen which so strongly characterises him, is a most weighty authority in favor of the contagionists; after weighing, we must admit, with impartial scales, the arguments on both sides, he delivers the following verdict:—

116. Having devoted much attention to the phenomena of this pestilence, and to the circumstances characterising the dissemination of it, and having had extensive experience in it during its prevalence in this country, * I proceed very succinctly to state the conclusions at which I arrived as to its causation and propagation.

117. (a) The distemper was caused by infection, which was traced in many cases—in most of those which I saw in private practice; it was manifestly infectious according to the definition I have given of INFECTION, in the article devoted to the consideration of this topic (see § 3, *et seq.*).

118. (b.) It was not caused or propagated by immediate or mediate contact—by a consistent, manifest, or palpable virus or matter, but by an effluvium, or miasm, which, emanating from the body of the affected, and contaminating the air more immediately surrounding the affected person, infected the healthy who inspired the air thus contaminated, especially when pre-disposed in the manner above shown (§ 99).

119. (c.) This morbid effluvium or seminium of the distemper—this animal poison emanating from the infected—was often made manifest to the senses of smell and even of taste; it attached itself to the body and bed-clothes; remained so attached for lengthened periods, if these clothes were shut up in confined places; and reproduced the disease when the air respired by pre-disposed persons was contaminated or infected by the clothes imbued by the effluvium or poison.

120. (d.) The disease was thus propagated in numerous cases; and, as I was convinced, in my own person, even by the clothes of the physician, without himself becoming affected. An infected or contaminated air—infected in the way just shown—caused an attack, without immediate or mediate contact, which was entirely innocuous, provided the air contaminated by the affected person was not inspired.

121. (e.) Placing the hand upon any part of the surface of a person in the cold or blue stage of the distemper, was often followed by a peculiarly unpleasant or tingling sensation in the course of the nerves of a healthy person, but this would not occasion infection, if breathing the contaminated air surrounding the affected was avoided.

122. (f.) When the poisoned air was breathed by a healthy person for the first time—especially the unpleasant air in the wards of a cholera hospital, or that surrounding the dead body, or that contaminated by the evacuations, a morbid im-

* On the introduction of the pestilence into this country, I was desirous of observing it in the cholera hospitals within my reach, especially in those first established; and my friends at the Privy Council Office furnished me with every facility, in accomplishing my intention. I saw also many cases in private practice, both in my own vicinity and in various parts of the metropolis and suburbs.

pression was often felt and referred to the chest and epigastrium, giving rise to frequent forcible inspirations or expansions of the chest. This impression and its immediate consequences generally disappeared after a recourse to stimuli, or full-living; but were followed by some grade or other of the distemper if other depressing agents, as fear, &c., or high pre-disposition, favoured their development.

123. (g.) On occasions of subsequent exposure to the efficient cause of the malady—the morbid impression was somewhat less manifest; and each successive exposure was followed by less evident effects, unless the morbid effluvia were more concentrated in the respired air.

124. (h.) The operation of the morbid effluvia or animal poison was violent in proportion to the concentration of it in the air respired, and to the weakness of the person inspiring it, and to the grade of pre-disposition.

125. (i.) There is no evidence to account for the generation of the choleric poison in the first instance, and there is as little of its reproduction *de novo*, on subsequent occasions. It is also impossible to form a correct idea of the period during which the infectious miasm or seminum may be retained by clothes closely shut up from the air, or by the dead and buried body, and be still capable of infecting the healthy.

Notwithstanding the weight of this authority, we are still disposed to agree with the majority of the profession in this country, that it is **not** contagious, but epidemic, dependent upon some peculiar state of the atmosphere often localised, and showing no tendency to spread. We were particularly struck with this feature of the disease in the year 1844. In the month of March there had been unusually hot weather for some days, when, on the 23rd of the month, cholera broke out among the chumars, or curriers, attached to the regiment to which we were attached. Their huts were about one quarter of a mile to the southern or windward side of the regimental hospital, and about double that distance from the lines occupied by the sepoys; while in their immediate vicinity stood the elephant-shed, where the elephant-drivers, and attendants numbering about a hundred persons, resided. On the afternoon of the 23rd, there were nine of these chumars attacked by cholera; by 3 o'clock next day, the number was doubled. At this hour there was a most violent thunder-storm, with the wind from the north and west, which, it was anticipated, would check the disease, in place of which it was rather aggravated, as on the following day, the number attacked by the disease more than doubled that of either of the preceding days. On the fourth day the number somewhat diminished, and no cases occurred thereafter. During these four days, of a small community numbering about ninety persons, forty-seven were attacked with the disease, and thirty-five died, notwithstanding the application of the then most extolled remedies. Beyond this small cluster of huts the disease did not extend, although there was no sanitary cordon drawn around it, nor any measures adopted to prevent contagion; the hospital servants were con-

stantly in attendance with medicines, the friends of the patients had free access to them going and coming from the bazar, and yet not another case occurred in the whole cantonment.

We consider that the occurrence of the disease, in connexion with a disturbance in the electro-magnetic state of the atmosphere, calls for more minute and extended observation than it has hitherto met with, for although it has attracted the attention of many able members of the profession in Europe, their experiments, with a view of testing the accuracy of the hypothesis, have not been conducted with that simultaneousness which is required ere their deductions can be received as in any way conclusive. We have remarked for some years past that the isolated occasional cases, which occur annually to a greater or less extent in Calcutta, during the hot weather, generally precede or follow close upon some change in the electric tension of the atmosphere evidenced in a thunder-storm or nor-wester. We know that when the disease first originated in an epidemic form in the district of Nuddeah in 1817, the season had been unusually wet and accompanied with frequent storms of great violence. It is an ascertained fact, that whereas the electricity of the atmosphere, under ordinary circumstances, is positive, whenever it is observed to change to negative, it is certain that rain, hail, or mist, are in the neighbourhood, or that a thunder-cloud is near; if further observation confirm our experience that occasional cases always, or frequently, occur in connection with atmospheric disturbances, it would go far to support the opinion advanced by Mr. Ainsley in his work "On the diseases of India," as stated in the following paragraph:—

"Dr. Johnson observes, in speaking of the diseases of the Mediterranean, that during the strong southerly winds, the circulating system in the human frame becomes wonderfully deranged, and according to Ritter, the electricity of the positive pole augments, while that of the negative diminishes the actions of life; benefaction is produced by the former, depression by the latter; the pulse of the hand" (he says) "held a few minutes in contact with the positive pole is strengthened, that of the hand in contact with the negative pole is enfeebled, the former is accompanied with a sense of heat, the latter with feelings of cold.

"From these facts and considerations, therefore, I am led to conclude, that either the absence of electricity from the human body, or some important change in its electrical state, arising, perhaps, from exposure to a negative electrical atmosphere, may be the cause of the dreadful and destructive epi-

‘demic, which has recently ravaged the East, and that the vicissitudes of the seasons preceding this formidable visitation may support this opinion. If, then, this view of the subject be correct, we may readily account for the sudden attacks of the disease, the change in the temperature and sensibility of the body, and in the fluids, which changes seem chiefly to characterize it, and for the manner in which it has been limited to some districts, extended to others, and has successively ravaged all.”

There is a curious fact stated in regard to the deflection of the magnetic needle, during the visitation of cholera in Russia. “Every one is familiar,” writes Sir J. Murray, in his report of experiments on the nature of cholera “with the ordinary phenomena of a magnetic needle freely suspended, and with its tendency to assume a position more or less approaching to parallelism to the earth’s axis, that is to say, all over the world, a magnetic needle points nearly north and south. Most persons are also acquainted with the common phenomenon termed the dip or inclination of the magnetic needle ; thus in the latitude of London, a needle exactly poised and freely suspended, instead of assuming a horizontal position, will settle at an angle of 70° , the north pole being downward. It is said however that the needle did not obey these natural attractions in Russia during the late awful visitation of cholera.” A further observation of the same character was made as to the loss of magnetic power in an artificial magnet. A large horse-shoe magnet was found, during the period that cholera was raging, to have lost a considerable portion of its magnetic power, being incapable of supporting the same weight which it had done before the breaking out of the disease. From the fancied resemblance of cholera to a paroxysm of intermittent fever, it has been frequently surmised, that the two diseases are identical, the former being merely an aggravated form of the latter, both being identical in the progression of their stages, and originating from the same cause ; and upon this erroneous view of the nature of the disease, quinine has been strongly recommended and widely used as a remedy, but with little success. The two diseases present contrasts even more marked than their points of resemblance. As to their origin, there are no grounds for supposing the cause of cholera to be miasmatic, as that of intermittent fever undoubtedly is ; in its steady onward progress from the heart of Hindostan to the westernmost parts of the earth, regions in which ague was unknown, were devastated equally with those in which it reigned supreme.

In the phenomena of the disease, the differences are equally striking. Dr. Ayre has placed them in strong contrast, and we cannot do better than give them in his own words. In both the attack commences with a cold stage, but who would compare that "of cholera to that of ague. In the former there is no feeling of coldness on the part of the patient, though with death-like coldness of the skin, whilst in the ague patient there is the most distressing sense of it, with little or no coldness of the surface, and whilst one desires to have external heat applied, the other is oppressed by it. In the paroxysm of ague, the perspiration succeeds the fever as this does the cold stage, but the moisture on the surface is a part of the cold stage of cholera, and not its sequence. Ague is essentially a febrile complaint, and so rarely stopped at its first paroxysm, that we may predicate of it, that an individual attacked by it will have a succession of paroxysms before he is fully cured; but of the cholera, whether mild or malignant, one cold stage suffices, and if he recovers from the first cold stage, he has no second attack of it." The laws, which govern the origin and march of cholera, we may say also of other epidemics, are still hidden from us by a veil through which science has as yet obtained but a few dim and obscure indications, the glimmerings of light, which we may hope under God's providence may burst forth into a brilliant dawn. That these glimmerings of light indicate an electric agency, the whole tendency of later observations goes far to prove; but to secure the full advantages derivable from these, it is almost essential that they should be carried on simultaneously, and as nearly as may be in the same manner, over large portions of the earth's surface. Theories founded upon a few isolated facts are notoriously false in the vast majority of cases; it is only when a considerable number are collected and compared, that any thing like legitimate deductions can be drawn; these, notwithstanding the folios which have been written on the subject, are yet wanting in cholera; each author has taken up his own theory, and rejecting unwittingly all that did not, has exaggerated all that did harmonize with it, till there are almost as many true theories as there are certain modes of cure; and yet alas! cholera is equally fatal in the present day as when on its first appearance it carried havoc and dismay throughout the globe.

We purposed making a few remarks on the treatment recommended by Dr. Mosgrove, which, as stated by Dr. Morehead, is as follows:—

The treatment, as explained to me by the assistants in the Infirmary, consisted of, .

on the patient's admission, the administration of three or four pints of cold water ; after the free vomiting caused by the water had ceased, one or two ten grain doses of calomel were given, with an interval of four hours between the doses, when two were exhibited ; ammonia was also given more or less frequently, according to the state of collapse. Three or four persons, either the friends of the patient or the attendants in the Infirmary, sat upon the bed, and while the state of collapse continued, assiduously applied heat by means of hot bricks moved about over the trunk and extremities, and outside of the blanket with which the patient was carefully covered. After the first copious draughts of water had been taken and rejected, then iced water was given in smaller quantities, according to the desire of the patient, and after a time sago with wine was occasionally given. No part of the treatment seemed to be directed towards checking the serous purging. It was allowed to go on till it stopped in the natural course of the disease.

The results do not seem to have been more favorable than those attending other modes of treatment. Of eighty-two admissions, thirty died and fifty-two were discharged ; but of the thirty fatal cases, Dr. Larkworthy, the officer in charge of the hospital, discards ten, six on account of their having already been treated by opium, four from their having proved fatal before the treatment could be brought to bear ; but even with these deductions, which would leave a mortality of forty per cent., the mode of treatment would hardly warrant the conclusion with which Dr. Larkworthy winds up his report :—

Taking all the foregoing circumstances into consideration, I have no hesitation in saying that I believe the plan of treatment recommended by Assistant Surgeon Mosgrove to be the most efficacious that has come under my observation ; simple, but requiring great and immediate assiduity, recovering a greater number and more advanced cases of collapse than I have before been witness to, and apparently certain of curing all cases that have not reached that state, however nearly approximating to it ; and in this opinion I think that I am fully borne out by my analysis of the Register I have had the honor of sending in to the Medical Board.

We are more disposed to concur with Dr. Morehead in his estimate of the efficacy of this treatment :—

If, however, it be expected that in this mode of treatment, as compared with others, we have been provided with a means of materially lessening the mortality of cholera, I have no hesitation in stating it to be my belief that such expectations will not be realized.

Having expressed myself thus so far favourably to the mode of treating the collapsed state of cholera witnessed by me in the Infirmary, it is necessary that I should explain myself a little more fully. If the plentiful draughts of cold water he had recourse to, with a view of bringing about a distinct and more rapid reaction, I would remark that it does not seem to me that this object is, in general, effected by them. The result of my observation is distinctly, that in the large majority of cases in which collapse is fairly present, the draughts of water and the vomiting are not followed by any sensible effect on the pulse ; and I have witnessed many cases in which the issue was in recovery, in which the state of pulseless collapse continued from six to twenty-four hours after the commencement of the exhibition of the cold water. I would, moreover, observe, that in some instances the frequent draughts of water seemed to me to keep up an irritable state of the stomach, which it was afterwards troublesome to subdue. From all this I infer that whatever good may accrue from allaying the sufferings of thirst, or from giving the opportunity for replacement of watery constituents of the blood by the free exhibition of cold water, this good is altogether hidden. We have not in the kind of cases of which I

speaking any sensible evidence of it : yet I agree with those who would give diluents in cholera according to the desire of the patients ; and I cannot but think that they are of advantage ; but the exhibition of cold water did not seem to me the most influential part of the treatment in the Cholera Infirmary. I would attach much more importance to the praiseworthy assiduity with which external heat was continuously applied throughout the period of collapse, then to the judicious use of ammonia, and the abstinence from the use of opium. I cannot but think that Dr. Mosgrove, in giving almost undivided prominence to the use of cold water, has withdrawn attention from the strong points in his system of management of collapsed cholera. These I take to be an assiduous watchfulness and care, and an avoidance of officious medical interference.

We add a statement as to the results of the homœopathic* treatment of cholera as practised at the Hospital Salpêtrière in Paris.

Dr. Guillot, attached to the Hospital Salpêtrière, annoyed at the ill success his treatment of cholera was meeting with, and staggered by the high-sounding promises of the adherents of Homœopathy, lately gave one of the latter six beds in the above-named establishment, the patients to be treated homœopathically. Hahnemann's follower immediately set to work, and began to exhibit, first globules of Arsenic, then globules of Bryony, and lastly of Charcoal. Out of seven thus treated, not one recovered. Similar trials have been made at the Hospital St. Louis, with pretty nearly the same results.*

We take our leave of this Volume, with our cordial good wishes for the continued prosperity of the Society to which we owe its publication, and a hope that year after year may add another number to the "*Transactions*," presenting as heretofore to the medical world, papers containing so much valuable and useful information.

* Lancet, 1849.

MISCELLANEOUS NOTICES.

1. *Michele Orombello ; or the Fatal Secret. A Tragedy in three Acts.* By George Powell Thomas, Author of "Views of Simla," &c. Thacker.—London, Calcutta, and Bombay, 1852.
2. *The Assassin ; or the Rival Lovers. A Tragedy in five Acts.* By George Powell Thomas. Thacker.—London, Calcutta, and Bombay, 1852.

THE issue of two regular tragedies from our Calcutta press is an event too important to be left by us unchronicled ; and we are happy to be able to say, that in our humble judgment, the intrinsic merits of the compositions before us, entitle them to a very favourable notice, even independently of the partiality which we are naturally inclined to feel for the products of our local press. We are free to confess that the review of Dramatic Literature is somewhat out of our line. It is indeed an "art, trade, and mystery" by itself ; a special department of the critical craft ; and we, not having been specially initiated into this branch of criticism, can only express the judgment of a non-professional critic, and state the impression that the perusal of the works before us has left on our own mind. That impression is, upon the whole, favorable. The tragedies contain many passages of very considerable power. The diction, despite of occasional slips and marks of haste, is generally vigorous and clear ; the plots are indeed somewhat inartificial, and the catastrophes withal too tragical ; but for this it may be pleaded in excuse, that the events are historical, and that the catastrophes are justified and borne out by that truth which is confessedly "stranger than fiction."

Michele Orombello is the son of a quondam Duchess of Milan, the sole issue of a previous secret marriage. On his birth he had been, Norval-like, taken to a peasant's hut, and brought up without knowledge of his parentage. His mother was told that the child was dead ; and shortly her husband did actually die, without the secret of their marriage being divulged. In process of time, she was wooed by the Duke of Milan, and gave her hand, while her heart was in the grave of her former lover and husband. Her coldness and ill-concealed indifference soon alienated the affection, (or what at first passed for affection) of her lawful lord. After many instances of unfaithfulness, or rather a continued course of profligacy, he was attracted by the charms of the Princess Carrara ; she shared his passion, or coveted a share of his burgamot ; but this could not be, until the Duchess should be removed out of the way. Meantime, there came a youth (Michele Orombello) to the Court of Milan, in the train of the Ambassador from the native principality of the Duchess ; and being attracted by a young lady, who had come in the suite of the Duchess, and whom he

had known in the days of childhood, he was admitted to the palace on a ball night, disguised as a minstrel. Being asked to sing and play before her Grace, she immediately recognizes his voice. She shews great emotion, which causes the young minstrel to unmask, when, on sight of his face, she actually swoons away. The news is immediately carried to the Duke by a spy, whom he had set to watch the Duchess, in the hope of discovering something in her conduct, which might enable him to enlist the law on his side, in his endeavour to make an opening for the Princess Carrara. The young man is immediately sent for ; and after rating the Duke in very severe, and, as we think, very inappropriate terms, for his treatment of his excellent Duchess, the Duke professes to be captivated by his spirit and frankness ; he appoints him to a situation near her Grace's person, in order, that he may be convinced how much the Duke has been maligned, and how very kind and forbearing he really is to his wife. Michele is soon " put up to a few things " by his *compatriote*, Elvire, respecting the Duke, and his motive in patronizing him. He makes violent love to her, and she does not give a very violent denial ; only hints pretty plainly, that she also thinks the Duchess's conduct at the ball stands sadly in want of explanation ; but is satisfied on being assured that her Grace's emotion had been caused only by some fancied resemblance, in the voice and features of Michele, to some lover or friend of her early years. Meantime, Michele is in attendance on the Duchess ; one day in her boudoir, he tells her the whole story of his life, and acknowledges that since the first hour of their meeting, he has entertained towards her sentiments of " half-friendship—half-love." She explains to him, in terms that he cannot in any way understand, that it is pure instinct ; and throws herself fondly into his arms. This is the signal for the Duke to rush into the room, attended by several Lords. The Duchess declares that the young man is her son ; but this idea being derided, Michele undertakes her vindication, and does battle with the spy, who has all along inflamed the Duke's dislike to his wife, and who first brought him intelligence of the ball scene. The Duchess is condemned to death on the spot, and Michele is hurried off to prison. The Duchess, as a last request, demands a private interview with her husband. This is reluctantly granted ; she tells him the whole story of her previous marriage, and of her having discovered in Michele the child that she had long thought dead. Knowing, however, that her death is necessary to the progress of the Duke's schemes, and that it is already determined upon, she consents to admit her guilt, and to suffer death without a murmur, provided the life of Michele be saved. She is then brought out into the presence of the Lords, and admits all that the Duke says respecting her guilt. Meanwhile, the Duke has given an order publicly, that Michele shall be conveyed beyond the frontier and set at liberty ; but has added a private injunction, that on his (the Duke's) making a signal, he shall be immediately put to death. The signal is accordingly given, and Michele, after performing prodigies

of valour, and slaying one, two, three, four, five, is at last overpowered, and put to death. The Duke having thus broken the faith that he has pledged, the Duchess tells the whole story to the Lords ; but the Duke orders her to instant execution. Immediately he is informed, that the Princess of Carrara, having been a witness of the assassination of Michele, had been seized with a fit, to which she was subject, had burst a blood-vessel, and died. The Duke, being thus balked of his purpose, orders the execution of the Duchess to be stopped, but it is too late, she is dead.

Such is briefly the history of Michele Orombello, as written by Captain Thomas. He says, in a prefatory note, that "the facts upon which the tragedy is founded, will readily recal themselves to the reader of Italian history." Now, we have to confess that we have never gone very deep into the history of Italy ; but it struck us on reading this tragedy, that our author gives a very different view of the state of matters from that which we had formerly entertained. We therefore referred to the only history of Italy that was at hand, viz., that contained in the *Universal History*, whose accuracy is generally admitted ; and found that either our author, or the author of that history, greatly misrepresents the matter. That our readers may judge, we transcribe what the history says respecting this incident. In the first place, it is distinctly stated that Beatrix was confessedly a widow when she was married to Philip, Duke of Milan. She was the widow of Facino Scaliger, for the sake of whose money it was that Philip married her. The historian states, that at the time of her marriage with Philip she was 38, while he was only 20. Captain Thomas represents her as only 33, while her husband was 45. But the younger she was, it was all the more unlikely that she should have been secretly married before she became the wife of Scaliger. We now give, in his own words, the historian's account of her connection with Orombello :—

We are now come to an incident in *Philip's* life, that represents him in a very different light from that in which we have hitherto considered him. The death of a mother and a brother, and the dismemberment of so many cities and states, justified some severity against the authors ; but his behaviour to his wife was barbarous, ungrateful, and wicked, to the last degree. We have already taken notice of the disproportion there was between their ages, which had disgusted *Philip* so much, that he had abstained from her bed. It does not appear that the lady resented this provocation in any indecent, or indeed passionate manner ; and she had even submitted to serve him in the most menial offices. Unfortunately for her, she entertained as an attendant one *Orombelli*, a young man accomplished in the arts of music, dancing, and the other embellishments that are most acceptable at a court. *Philip*, considering her life as an obstacle to his pleasure, accused her of criminal conversation with this youth ; and though nothing could be worse founded than the charge, certain enchanted utensils were pretended to be found under her bed. Upon this villainous pretext, the duchess was seized, and confined prisoner in the Castle of *Binasco*. The youth was imprisoned at the same time ; and, according to common report, both of them were put to the torture. Whatever might be in this, it is certain that he was tortured ; and unable to withstand the force of the pain, he confessed the criminality, for which both of them were condemned to death, after being confronted with each other. On this occasion the duchess shewed an invincible constancy. She reproached *Orombelli* with his weakness, in yielding to tortures to confess a falsehood, and, in the most solemn and affecting manner,

she called God to witness for her innocence ; only she implored his pardon for having yielded to the archbishop of *Milan*, in persuading her to so unequal a match. She declared, she never had resented the duke's abstaining from her bed ; and she mentioned the great fortune and acquisitions she had brought *Philip* ; concluding, that she the less regretted her death, because she had preserved her innocence.

Having finished the pathetic declaration, *Orombelli* was put to death before her eyes, and she followed him with the most heroic constancy. By the accounts of all historians, she was a woman of a very exalted character, and no reproach remains upon her memory, but the inequality of her match with *Philip*. The young man was so perfectly conscious of his own innocence, that he might have escaped when she was made prisoner ; but instead of that he came as usual to court, and declared, he knew nothing of the matter, though his friends told him of his danger. Soon after the execution of the duchess, the duke brought to his court a young *Milanese* lady, whom he had ravished some time before. As to the duchess, her unjust death was thought to be partly owing to the vindictive temper of *Philip*, who resented her having been the wife of *Facino*, and the partner of his victories.

There may be other versions of this history, and it is very probable that there are ; but still we suspect that our author is guilty of the charge of departing to a greater extent than is allowable, from historic truth.

We shall now present our readers with a few extracts, from which they will be able to judge of the poetical merits of the tragedy. The following is the speech of the Duchess on perceiving the resemblance between the masked minstrel and her former husband :—

Duchess, (aside.) His form ! *His form !* His step ! His very voice !
The very cadence that its music gave !
Again !—With what an awful mystery,
As from the grave, it summons back the past !
Surely the very grave hath rendered up
Its tenant, and Giraldo lives again !
(*Aloud*) Stranger, who art thou ? Pity me and speak !
Nay tear that vizard from thine eyes !

(*He unmasks.*)

Great God !
It is himself ! It is mine own Giraldo !

(*Faints.*)

The Duke's soliloquy on being told of the emotion of the Duchess, strikes us as possessed of a good deal of power. The comparison instituted between the late lover and the person cured of blindness is good in itself, although it may admit of question whether it is altogether appropriate to a person in Philip's circumstances and state of mind. The idea appears to be borrowed from Dr. Cheselden's account of a youth on whom he operated for cataract :—

'Tis strange if true ; and yet it may be true !
What if she love at last ? She still is young—
Still young in fact, and younger far in looks ;
And—oh ye gods !—whene'er they come to love,
They who love latest, how they love at last !
As one born blind,—left blind for many years,—
If late and sudden he receiveth sight,
Shrinking at first from light, in pain and fear,
Shuts fast his eyes, and makes it night again ;
So they who first love later than our wont,
First shun Love's light, and close their mental orbs,

And dread Love's boon ; but as the heal'd blind,
 Again soon quaffs a little draught of light,
 Another and another, and a deeper,
 Then drinks it in like nectar, and still revels
 In all the magic of the twilight skies,
 And dawn, and noon, and still and starry night,—
 And ne'er can gaze enough on rocks and woods
 And stately deer, (the spirits of the woods,)
 Sheep-sprinkl'd meads, swift streams, and mighty ocean,
 And flowers of every kind, from rose to primrose,
 And, most of all, on faces (young and old),
 Own'd by dear voices lov'd since very childhood,
 For kindness—as the rose was for its odour,—
 So he on whom Love's light doth latest fall,
 Becomes Love's warmest worshipper of all.
 And *now* I pray it may be so with *her* !
 • I lov'd her once ! How could I choose but love her ?
 She smil'd so sweetly with her large soft eyes,
 And lips so full of Earth, so full of Heaven ;
 • Body and soul, they captur'd both ! That smile
 Was Heaven or Hell ! Hell when it blest another,
 But brightest Heav'n for him on whom it shone.
 On me how brief its shining ! *This* it was
 That chang'd my love to hate ! To see that smile
 Lavishly squander'd upon every stranger,
 And never, never, never turn'd on me !
 This 'twas that chang'd my nature, and transform'd me
 Into the false, vain, fickle thing I am !
 But not on me alone the curse shall fall,
 If (which I scarce dare hope !) I can but prove her
 As false to me as I am false to her ;
 Or ev'n can make her seem so to the world.

Here is a part of the scene between the Duke and Michele, when he was brought into his presence. We cannot commend it ; but it is fair that we should give specimens of the worse, as well as of the better parts of the play :—

M. O. It does me honour to salute your Grace ;
 But what it is that gains me so much honour,
 I cannot guess.

Duke. You cannot guess ? You're young
 To say without a blush you cannot guess !
 And yet, you are so *very innocent*
 (*Besides* being young,) perhaps you cannot guess !
 Yet virtuous tho' you be, 'twould seem you've eyes,
 So let me ask you frankly whom you deem
 The fairest lady you have seen at Milan ?
 Come, who shall't be ? 'Mid ladies all so fair,
 Who is your lady fairest ?

M. O. Is it for *this*
 I have been summon'd to your Grace's presence ?
 If so, methinks you might have better priz'd
 Your time and mine—your dignity, and what
 My youth may claim instead of dignity.

Duke. And what may that be ?

M. O. Courtesy, at least ;
 Th' guest's admitted due, from any host !

Duke. True ! Yet you embryo ambassadors,
 Floating for ever, freely, as ye do,

(Indeed too freely), on the tide of fashion
And pleasure, have such all refined tastes,
That I *must* crave an answer to my question.

M. O. (aside.) His words offend, and wittingly ; and yet
Less than his gestures ! But he crows not me !

(*Aloud*) My lord, I tell you frankly, had you ask'd

Not whom I deem the fairest lady here—

(Who could say that, 'mid ladies all so fair ?)—

But whom all deem the worst entreated lady,

It had not been so difficult to name her !

Duke. Ha ! Then be that the question ! Now, let's have her !

What, do you quail ?

M. O. Quail ? and for you ? I quail ?

My lord, you know full well whom I do mean !

For not your basest sycophant of all

Can shut your ear or heart against that truth.

Oh no, one whispery voice ne'er acts the courtier !

And give your heart, or let your courtiers give you,

What flattery you will, full well you know

There's but one only lady I *could* mean !

I need not name her further ! For your taunts

Or threats, I must desire you understand,

My lord th' Ambassador Malizia

Will hold you closely to account for these,

When I report them to his Grace to-morrow ;

Meantime, I take my leave.

(*Proceeds to go out.*)

Duke. Nay, not so fast !

Young gentleman, I like you for your spirit !

Your hand ! I love you for it ! Yet to prove

You're wrong, I pray you to accept an office

Most honourable, near my lady's person,

So shall you see how rumour hath belied me !

I blame not *you*, so innocent and young,

For having credited each malcontent !

Will you accept my offer ? In a year

I will restore you to your lord Malizia ;

He'll lend you freely, for our friendship's sake ;

I know he will !

To us it appears that Michele's indignation, so freely expressed, is unnatural. He could but have got some hints from Elvina, and perhaps from the general gossip of Milan, that the Duke was not the most tender of husbands ; and we do not think there was any occasion for him to "flare up" so suddenly on being asked a harmless question.

A single scene between Michele and Elvina constitutes the whole of the under-plot of the play, or rather just affords a hint that there is an under-plot. This scene appears to us well managed, with the exception of the following speech, which, we confess, somewhat passes our comprehension :—

Oh, his is *treble* guilt ! And mark you me !
Such is the population of these parts ;
'Tis said, for every soul that quits this life,
Three enter it (whether for weal or woe,
Only th' Eternal knows) ; so when he's dying,
With all his heap of sins weighing him down
To warmer worlds, it still may be his hope,

That albeit one such devil as himself
 Scarce once a century doth burthen earth,
 Three spirits, each one-third as vile as he,
 May share his devilish craft, and work it out !

We have said that this speech puzzles us. We suspect it would no less puzzle an actuary. Three births for one death ! Perhaps there was a tide of emigration from "these parts," and it is not impossible that the poet intended by this refined hint to intimate the Duke's tyranny, which led his people to emigrate from his territory. If this was the poet's intention, we suspect he has drawn it too fine. But what doctrine is it, that the guilt of each one who died was shared amongst the three who were born ? We have heard of the transmigration of souls, but never before of their tri-partition !

The Duchess's discourse upon instinct is good, but might be made much better, we think, by the omission of the lines that we put into italics. It at least makes the passage more grammatical, and, we think, improves it in various other ways :—

Duchess (aside.) Something 'twixt love and friendship ? Surely 'tis
 The blessed, precious instinct of the child
 For its lost mother ! *(Aloud)* List what Moslems say,
The infant early pass'd away to heaven
Will feel upon the awful judgment-day,
When, millions upon millions, sinful souls,
Appear before the Mighty Judge of all,
Cow'ring beneath their unrepented sins,
More ev'n than 'neath the Godhead's Majesty !
 They say that when God's justice hath decreed
 Eternal punishment to those who've died
 Impenitent — then, even as young lambs,
 (Pent in the fold all day,) at even time,
 When home from pasture come the bleating flocks
 Of milk-full ewes, each from a thousand dams
 Finds out its mother, and clings fast to her—
 So, on that awful day, each cherub child,
 (Ta'en spotlessly to Heaven, e'er it knew
 Or sin or sorrow,) in that sinful throng
 Shall find its parents out, and fly to them,
 And nestle close to both ! And when great God,
 Seeing their works, shall call them back to Heaven,
 They still shall cling unto their earthly parents,
 Until their heavenly Father melts with pity
 And spares the parents for the children's sake !

It may be difficult to picture the attitude of a child "nestling close to both" its parents ; but, upon the whole, we think, the simile is well stated.

Here we must close our extracts from *Michele Orombello*. Indeed, we fear it will not be in our power to do equal justice to *The Assassins*.

This is a more complete tragedy than the other. The plot is more complicated, and the interest is better sustained, although we do not think that there are so many good passages in it as in *Orombello*.

Three rivals, Luigi, Rinaldo D'Urbino,* and Henrico di Mocenigo are in love with Clara, daughter of the Duke of Salerno. Rinaldo is the favored suitor, and the marriage day is fixed. Luigi employs a Bravo to murder Henrico, in order that suspicion may fall upon Rinaldo, and that either his life may be forfeit to the laws, or at least his character may so suffer, that the Duke will not give him his daughter. He therefore abstracts a dagger of peculiar make from Rinaldo's apartment and gives it to the Bravo, wraps himself in Rinaldo's cloak, and is seen walking in that disguise with Henrico in his garden. Immediately after they have parted, the Bravo commits the murder, drops the bloody dagger, and throws the body into a well. This is on the day preceding that fixed for the wedding; but the Duke, being summoned to Florence, the marriage is hastened by a day, and the ceremony is just concluded, when the murder is announced, and the dagger produced. Rinaldo is apprehended and brought in chains before the Senate. There is no evidence against him, but the circumstance of the dagger, which he at once acknowledges to be his, and the fact of a man in his cloak having been seen by an old gardener walking with Henrico just before the murder must have been committed. On this evidence, however, he is found guilty, and committed to the torture. This he bears with heroic firmness, and persists in maintaining his innocence. Meanwhile, the Bravo is arrested on another charge, and confesses that he murdered Henrico at the instigation of Luigi. Rinaldo is brought in, and having declared his belief in Luigi's innocence, dies from the effect of the torture. Luigi is found guilty, condemned to instant execution, but stabs himself and dies.

The first scene seems to us to indicate our author's possession of a power of analysing the workings of the human heart, which he is only too chary of putting forth. Fieschi is the father of Luigi :—

Fieschi. Luigi, have you heard—
(Rare news to gladden our return to Naples !)—
That young Mocenigo is coming back ?

Luigi. That news, indeed, were rare enough to startle
The living ; for if true, 'twould raise the dead !
He and his father were returned as killed
Beyond all hope or doubt.

Fieschi. Yet 'tis not true.
Wounded he was, beside the General—
The Count his father—in the gallant charge
That won the day and crown'd our arms with glory—
(Or added to the glory of those arms) ;
But rumour err'd in saying he was slain.
The sire *has* fall'n. The son returns, to read
The praise that should have been his epitaph :
Aye, and to win whole argosies of honour,
Both from the State and people.

* There seems to be an error in the list of the *Dramatis Personæ*, which introduces and confusion into the tragedy. Rinaldo and Mocenigo are evidently identical, and so we suppose that Henrico ought to be D'Urbino.

Luigi. It cannot be !

Fieschi. It is ! Nay more, he comes affianc'd to——

Luigi. The devil !

Fieschi (smiling.) Not the devil, but that angel—
That fairest angel in a maiden's form—

The young and lovely heiress of Salerno.

Had *you* sped boldly on the course I gave you,
And sought fair honour where your friend has *won* it,
You might have been, instead of him, the proud
And honour'd lover of Salerno's daughter !

Luigi. But, sir, I never lov'd her ! (*Aside*) False, false, false !
I'd give this hand to win her !

Fieschi. Shame on you

If you did never love her ! At your age
I could have died for such a girl !—have dared
All Earth and Hell, for one sweet smile of her's.

• But now-a-days the world is all too old,
And boys do flout their grand-sires ! Never lov'd her ?
What *would* you love, boy ? Would you have an angel
• Wing down from Heav'n, to love you and to woo you ?
• But what boots now to heed what *might* have been,
When all is lost, that, then, you might have won,
Had you but *acted* in those hours you gave
Unto your visions, musings, meditations—
(The meditations of a sage of twenty !)
Nay, look not downcast, Lui ! Well you know
You are my only hope, my only pride ;
And if I feel a trifle bitter—aye, bitter—
'Tis not 'gainst *you*, but 'gainst the fav'ring fortune
Which sides so foully with my rival's son.

(*Exit FIESCHI.*)

Luigi. Aye, that it is that stings—"my rival's son" !
The good old story of a good old hate,
Which, now its object is no more, must needs,
On the first rumour of that son's return,
Be visited, it seems, *upon* his son ;
Little he knows how willing is *his* son
To play *his* part in this same foolish feud,
If it indeed be true Rinaldo lives !
If it be true ! Alas ! *can* it be true ?
Oh, rather may his ghost return to earth
To haunt me in the watches of the night !

(*Walks up and down.*)

Curse on his coming ! But a week ago,
I mourn'd him even as an only brother,
For then the way seem'd open to me ; now
The very rumour of his death conspires
Yet more against me ! *She* has mourn'd for him,
Till, if she did but coldly love him living,
She may have learnt to idolize him dead !
And now *he comes* in time to wear the glories,
With which (like halos) his imagin'd death
Had crown'd his name. Nay more than this ; he comes
So rich in honourable services,
Not Slander's self dare strike a dart at him,
Lest it should light upon some new heal'd wound !
And now my father twits me, that I have not
His fame or his success. This settles it !
If he come back, then I must conquer him,
And all his rarest triumphs, so, are mine.

'Twas so, i'the chivalry of old, and so
 It shall be still ; yea, tho' my mother's ghost
 Should bid me pause ! Yet hold ! It may be false,
 And poor Rinaldo may be dead indeed !
 Yet ah ! it may be *true* ! The worst were better
 Than this detestable suspense ! I'll end it !

The two lines that we have italicized approach rather too nearly to a plagiarism from Prince Henry's speech to his father ; and this is not the only instance which we have noticed of our author's tendency to appropriate the thoughts of the great dramatist. But we suppose, that this is a privilege claimed by all.

The following soliloquy of the Bravo, and subsequent dialogue between him and his son, is good and truthful :—

BRAVO, alone, cleaning his dagger.

Bravo. That was a good night's work, and paid so well !
 A few more such would make me free for ever.
 A good night's work, and cunningly perform'd !
 Tho' 'tis scarce praiseworthy to praise one's self,
 There's not a truer hand, or trustier steel,
 Than these, in all broad Italy ; to strike,
 And need no second blow. By any light,
 Or none, I care not ! Give me but my man—
 Receding from his overtaking doom,
 Or, front to front, coming to die—I care not !
 When we two strike, and need to strike again,
 May I ne'er hope for mercy ! Ha ! that word—
 That dreadful word, how it doth startle me !
 And yet I know not wherefore ! I but ply
 The trade my father plied before,—and his
 Ev'n before him, teaching it unto him
 As he to me. And yet, oh, God ! must I
 Teach it unto my little innocent,
 My fair-hair'd, happy-hearted innocent,
 Whom oft I shudder to caress, with hands
 Tainted with blood ? I'd rather cut him down
 Now, with his fresh green beauty all around him,
 An ornament and blessing on the Earth,
 Than have him grow a weed of stings and thorns,
 A curse on Earth, as I am ! Hatful steel,
 Would I could cast thee from me, and for ever !

(Puts it from him, on a table hard by ; throws himself into a chair to its left, and shades his eyes with his right hand, as if in thought.)

Enter his son FEDERIGO, a beautiful child, of five or six years old.

Federigo. My father sleeps ! Oh ! what is this ? A present
 For me I think. To-morrow is my birth-day,
 And this I'm sure is what——

(Stretches over to reach the dagger, and in dragging it towards him, arouses his father.)

Bravo. What noise is that ?
 Put down the dagger ! Put it down, I say !
 What do you here, boy ? Nay, my child, come here,
 I am not angry ! Sit upon my knee,
 My precious boy ! Come, come I was not angry !

(The child kisses him.)

Federigo. Isn't that sword for me ! You know you told me
To-morrow is my birth-day ! 'Tis for me !

(Claps his hands joyously.)

Bravo. No ! Never shall it be for thee,
My sinless boy ! No ! There ! I've lock'd it up !
Not a good toy, *Federigo* ! Come, we'll go,
And buy all sorts of play-things for to-morrow !

With one more extract, we close our notice. It is the soliloquy of
Luigi after the perpetration of the murder, and before its disco-
very :—

Luigi. Now then the game is mine ; or, if not mine,
Nothing can make it so. And if not mine,
At least not his. He fondly thinks to-morrow
Shall see him honour'd as a happy bridegroom ;
Ha ! It shall see him crouch, a branded felon ;
But ! let that pass—'tis not of *him* I'd think !
When *he is gone*, then comes my turn again—
My turn to plead again my suit with her,
Who was my playmate in my boyish years,
And had been mine ere now, had he not come,
With his robust and animal comeliness,
To eclipse me ever both as boy and man,
And baffle me, when first my boyish love
Was winding quietly about her heart ;
With a soft twining nothing could have snapt,
Had it been left to strengthen but a little !
Had it, indeed, been so, I might have been
Far other than I am—I might have been
Happy and true, and good. But what I *am*
'Tis *he* has made me. Ha ! I must not think
Of what I *am* ! I dare not linger there,
Nor even glance that way ! What'e'r I am
'Tis *he* has made me ! Ev'n from our boyish days
Unto this hour, he through the past has been
My curse and destiny, and I shall be
His through the future ! 'Twas a game between
Two daring hearts—a game for life and love,
Or death and infamy. With ev'ry chance
Against me, I shall win ! When he is gone,
I have no fear that all the old kind feelings,
That he so turn'd aside, will flow again
Into their former bed, and I shall be
A happy man ! A good and honour'd man,
As good at least as many, whose white heads
Go honour'd to the tomb. What *is* to do,
I shall not, dare not, dread ! What *has* been done—
Why should I shrink from *that* ? For some few years
That love-sick youth might have liv'd on to bear
A weight of joyless life, from which I've spared him !
Yea, I have wrought him benefit, not wrong !
He would himself have ended all, but dar'd not ;
And oft I've heard him say, be'd thank the man
Who'd end his misery ! And tho' the law
Not sanctions such relief as I've bestow'd,
Yet no laws justly punish or reward ;
And words and deeds oft pass for excellent,
) Which break some ordinance of God or man ;
Thus the diplomatist, who feigns a truth,
Not lies, if he but lie successfully ;

But let disaster follow on his crime,
 And straight 'tis falsehood to the end of time !
 Or say a General, who boldly breaks
 Weak orders, gain some wondrous victory,
 How triumph magnifies the recusant
 Into a hero, saviour, demi-god,
 Who from the State consenteth to receive
 Parks, titles, palaces, and hero-worship ;
 But say he fail, how shame and death ensue
 To wreak revenge, and give a warning too !
 I'm nor Ambassador, nor General,
 Nor serve no Government, but I will serve—
 (Ev'n if I break some edict in my zeal)—
 Right heartily mine own especial ends ;
 Full sure that if my errors serv'd the State,
 They would be pardon'd and rewarded too !

Upon the whole we must repeat, under protest of our own incompetence to sit in judgment upon compositions of this class, that we regard these tragedies as very creditable performances. As to their fitness, or unfitness for the stage, we know absolutely nothing ; but we do not suppose that their author intends them for representation.

Supplementary Contributions to the Series of the Coins of the Patán Sultáns of Hindustán. By Edward Thomas, Esq., Bengal Civil Service. (Printed for Private Circulation.) Delhi. 1852.

It is always somewhat embarrassing for a reviewer to receive books marked as "printed, not published," or "printed for private circulation." If they are intended for notice, it may be concluded that it is considered an object of desire to make them known as widely as possible ; but how is this consistent with their being printed for private circulation ? But if they are not intended for notice, why are they sent to editors in their official capacity ? In the present case, however, we have but little difficulty, as there is very little in the body of the pamphlet before us that we could have made use of either in the form of a "review" or a "notice," since it does not consist of much more than a catalogue of coins ; while in the "Prospectus" and "Introductory Notice," there is sufficient matter, which is evidently designed for the public generally, or for "all" of that public "whom it may concern." We cannot do better therefore than transcribe these notices to our pages. If this serve no other good purpose, it will at least fulfil the object of an advertisement :—

PROSPECTUS.—It is proposed to publish a second Edition of "*The Coins of the Patán Sultáns of Hindustán*"—incorporating the Supplement, now printed for private circulation, with the original work—which will be generally re-cast, and in all points carefully revised—as well as still further enlarged and improved by any new materials that may become available previous to actual publication.

As a work of this description has necessarily, under the most favourable circum-

stances a very limited sale, it is needful to assure to the Publishers a certain amount of return, before they can be expected to undertake the risk attendant upon the production of a volume alike costly in Oriental Printing and Engraved Illustration.

Hence it becomes requisite to ask for the specific adhesion of intending Subscribers—to determine whether a new Edition can claim such support as will justify its being commenced upon.

It will be the object of the Author, not only to make the letter-press portion of the work as complete and comprehensive as possible, but also to secure for the Subscribers, from the Publishers, as large an amount of Illustration as the extent of the Subscription list can in any way be made to bear.

The eventual price of the work has been fixed at 8 Rupees—and for this sum it is expected that the Publishers will be able to give Engravings or Wood-cuts of at least 150 coins—which in themselves will suffice to furnish ample pictorial illustration for the entire Series. Subscribers' names will be received by the Editor of the *Delhi Gazette*—Messrs. Thacker, Spink and Co., Calcutta—or Messrs. Smith, Elder and Co., London.

INTRODUCTORY NOTICE.—The coins herein described are chiefly taken from the collection of Mr. E. C. Bayley, Bengal Civil Service, who has most liberally placed his entire cabinet at my disposal, to enable me to augment and improve a previously published series of these medals, entitled “The Coins of the Patán Sultáns of Hindustán.”

The number of new specimens now available, as well as the direct interest and historical value attaching to many of them, has induced me at once to print this brief notice, in the incomplete and detached form in which it now appears, in preference to attempting to incorporate these additional materials into a second edition of the original publication, which might involve both delay and uncertainty.

The subject of numismatology is one of great interest and importance, worthy almost of being ranked with geography and chronology, which, according to the dictum of a great philosopher, are the “eyes of history.” It has been to a considerable extent cultivated in India, especially by Prinsep and Wilson; and the results are worthy of the labour bestowed upon it; but as yet little more than the coasts of the territory have been surveyed; all within is a *terra incognita*. We shall therefore hail the appearance of a complete work on the subject of the coinage of the Patán Sultáns from the pen of Mr. Thomas, who is, as we believe, of all men now in India, the best able to do justice to the subject.

1. *A Treatise on the Doctrine of the Trinity, designed for intelligent Hindus and Mussulmans. By the Rev. E. Storrow. Calcutta.—G. C. Hay and Co. 1852.*
2. *Vedantism, Bráhmism, and Christianity examined and compared. A Prize Essay. By the Rev. Joseph Mullens, Missionary of the London Missionary Society, Calcutta.—Tract Society. 1852.*

WE place these little works together, not only because they are written by Missionaries of the same Society, but chiefly because, though materially different in their plan and immediate object, they are designed for the same class of readers, and correspond in their

general scope and purpose. The class of readers to whom they are specially addressed, is one of great, and constantly encreasing, importance ; consisting of all those who, through means of an English education and the general diffusion of knowledge, have been convinced of the falsehood and hurtfulness of the Puranic superstition, and have either been reduced to a state of mind bordering upon utter scepticism, or have fallen back upon that system which Mr. Mullens calls Bráhmism, which may be briefly described as a system of Deism or Rationalism, mixed up, rather than incorporated, with a modification of Vedantism. But although we have placed the two treatises side by side at the head of this notice, we intend to speak of them separately.

And, first, of Mr. Storrow's *Treatise on the Doctrine of the Trinity*. There are those who argue that the special and peculiar doctrines of Christianity should never be brought under the cognizance of unbelievers, or of any who are beyond the pale of the church ; and who, especially, regard it as a casting of pearls before swine, to attempt either to state or vindicate the sacred mystery of the Trinity in the presence of heathens and unbelievers. To all such they would say—“ You are first to come into the bosom of the church, who is opening her arms in all affectionateness to receive you, and then she will set before you that form of sound words to which you are to assent, and will feed you with food convenient for you—first, with the milk that is appropriate for babes, and then, as you are able to bear it, with stronger and more manly food.” Others, again, of a different school from these, would insist upon the heathen and unbelievers studying the evidences of Christianity simply as a question of evidence ; examining the historical *Catena* by which the genuineness and authenticity of the several books of the Bible are ascertained ; and then proceeding to the facts of miracles undoubtedly performed, and of prophecies undoubtedly uttered, as demonstrative of the Divine authority attaching to the sacred records, and then submitting themselves, without question or reserve, to the teaching of the Divine oracles. Now, neither of these views is wholly unsound, but both, we suspect, are partially so. Although we cannot admit that there is an exoteric and an esoteric doctrine in Christianity, yet it is quite true that there is an order to be observed in the teaching of Divine truth ; and that the simple doctrines of man's sinfulness, and of the method of salvation through the obedience and sufferings of Christ, ought to take precedence of the mystery of the Trinity. Again, we admit that, it being ascertained that the Bible is the word of God, the part of man is to reverently listen to it, and receive its teachings in a humble and teachable spirit. But then it is a mere fact, with the rightness or wrongness of which we have at present nothing to do, that scarcely any of those who have been brought up without the pale of the church, will give themselves up either to the direction and guidance of the church, or to the careful and unprejudiced study of the evidences of Christianity, without starting certain preliminary objections. They will hold that certain scriptural doctrines are

unreasonable and false, and that consequently the question is decided at once against the credibility of the church, and the inspiration of the books, that teach these doctrines. And one of the doctrines against which they most generally take exception is that of the Trinity. Now, then, it does seem to us to be clearly the duty of the Christian Advocate to remove or set aside these preliminary objections, and to show that the doctrines in question, however they may be above reason, and undiscoverable by its unaided efforts, are not contrary to reason, and ought not to form an obstacle to the reception of the Gospel. And this is precisely what Mr. Storrow undertakes in the pamphlet before us. His object is not to refute the Socinian or the Arian, who receives the Bible, but denies that the doctrine of the Trinity is contained in it; nor so much to unfold the doctrine of the Trinity as to vindicate it from the charge of unreasonableness and self-contradiction; not so much to expound it and to deduce from it those lessons of comfort and instruction, which it is calculated to afford to the Christian soul, as to remove that stumbling block, which erroneous notions regarding it are apt to interpose in the way of the unchristian soul.

In pursuance of this design, of course the main drift of his argument is to show that in all departments of knowledge, we are met at every step with mysteries that are altogether beyond our comprehension; and that these are often most closely connected with our most incumbent duties and our most essential interests; that it is, in every way, to be expected that mystery of the most incomprehensible kind should attach to such a subject as the constitution of the Godhead, and that while the mystery that the Scriptures disclose is in fact far above our comprehension, there is nothing in it contrary to our reason; since we have no right to say that that which in one respect is possessed of Unity may not in another respect be possessed of Trinity. Yea, he hints,—rather than argues,—that for aught we know, this very Trinity may be essential to that absolute perfection, which all acknowledge to be the attribute of Deity; and lastly, he shows, that so far is the doctrine of a Trinity in Unity from being abhorrent to the human intellect, that it seems to have been caught at by the most powerful and penetrating intellects in every age. Of course he does not adduce the Egyptian, the Platonic, or the Zoroastrian triad as a *proof* of the Christian doctrine of the Trinity, but simply as an indication that the assertion is untrue, which is so commonly hazarded by those to whom his argument is specially addressed, that none but enslaved intellects can entertain the doctrine for a moment. Upon the whole, it appears, to us, that Mr. Storrow has succeeded remarkably well in a delicate and difficult task; and we only wish, that those for whose benefit he has undertaken it, may “read, mark, learn, and inwardly digest” what he has written.

Mr. Mullens's book is, as is stated in the title-page, a prize essay—having been the successful competitor for a prize offered by the Calcutta Christian Tract and Book Society to the best essay that should be produced on the subjects of which it treats. It is a work of great

labour and research—research in a very dry and uninviting field; and although we do not anticipate that it will produce any very marked immediate effect in drawing many of the disciples of the Vedant, or the members of the Bráhma Sabha to Christianity; yet we doubt not that it will, from time to time, fall into the hands of studious and thoughtful and earnest men, who will be convinced, by its arguments, to reject the false, and won by its appeals, to embrace the True.

Mr. Mullens first of all states fully, and as clearly perhaps as a very misty subject admits of being stated, what Vedantism, as taught by Vyasa and his followers, really is. He then enquires to what extent the Vedantic doctrine is to be found in the Vedas themselves, or to what extent Vedantism is accordant with Vedism. As the doctrines of the Vedantists have been more than once explained in our pages,* we shall not say more respecting this portion of the work than that it appears to us to be well executed. Next follows an account of what Mr. Mullens calls Bráhmism, or the doctrine of the Bráhma Sabha established in Bengal by the late Ram Mohun Roy.† This, as the creed and worship of a considerable body of the people amongst whom we live, is, to us, of far more moment than the Vedantic system, which, although it undoubtedly modifies and influences, to an immense extent, the modes of thinking, feeling and acting of the great body of Hindus—probably of every Hindu in the land—yet is actually professed as a systematic creed, only by the Pandits of the old school. We scarcely know how it has occurred; but so it is, that it is generally believed that the system of Ram Mohun Roy and his followers is fundamentally and essentially Vedantic; and if Mr. Mullens's labours should have no other fruit, we conceive that he has done good service in depriving Bráhmism of that *prestige*, which has attached to it in the estimation of many, from the supposition that it is a revival of the ancient religion of the country. It is worthy of being generally known, that it is avowedly for the purpose of securing the advantage of that *prestige*, that they have incongruously engrafted upon an essentially rationalistic system many of the doctrines of Vedantism. That their system is truly rationalistic, and that their adoption of some points of the Vedantic system is little more than a *ruse* in order to gain access to the people of India generally, and the Pandits in particular, are two points that are clearly evinced by an official letter addressed by the Secretary of the Sabha to Mr. Mullens, from which we borrow the following extract:—"The doctrines of the Bráhmas, or spiritual worshippers of God, whom I presume you mean by modern Vedantists, are founded upon a broader and more unexceptionable basis than the scriptures of any single religious denomination on the earth. The volume of nature is open to all, and that volume contains a revelation, clearly teaching, in strong and legible characters, the great truths of religion and morality; and giving as much knowledge of our state after death, as is necessary for the attainment of future

* See *Calcutta Review*, No. V. Art. 2; and especially No. VII. Art. 2.

‘blessedness ; yet adapted to the present state of our mental faculties. Now, as the Hindu religion contains notions of God and of human duty, which coincide with that revelation, we have availed ourselves of extracts from works which are the great depositaries of the national faith, and which have the advantage of national associations on their side, for disseminating the principles of pure religion among our countrymen.” Now, from this authoritative extract, it clearly appears, *first*, that the only revelation acknowledged is the works of nature, and that consequently the foundation of the Brahmic creed is identical with that of the Deistic ; *secondly*, that the Vedas and other writings, deemed by the Hindus as inspired, are not adopted as a revelation, but only extracts from them are diffused, as containing doctrines in accordance with those deduced from the contemplation of the works of nature ; and *thirdly*, that the object of this diffusion is the very suspicious one of “accommodation,” by means of which it is sought to gain access, for their system to the minds of those who are prejudiced in favor of the Vedas as a revelation from God.

The second part of the work before us contains a refutation of the Vedantic and Brahmic systems ; and without pledging ourselves to the soundness of all the arguments employed,* we may safely say, that we think Mr. Mullens has completely succeeded in demolishing these systems.

The work concludes with a brief summary on the evidences of Christianity, and a detailed contrast of the Christian system with the Vedantic and the Brahmic. In this part our author is very successful ; and we know not whether the excellent Society under whose auspices the work is published, would not do well to publish this part separately. It is complete in itself, or could be made so by some slight modifications, and the omission of allusions (if there be any) to the preceding parts ; and it would be read by many who will not have patience for the necessarily dry and uninviting details of the other parts. Altogether, we cannot do otherwise than express our conviction, that the work is a good one, and we cordially commend it to our truth-loving native readers.

* We think, for example, that the argument from analogy against the transmigration of souls is quite inconclusive. The advocates of that doctrine plead that the sufferings of infants, and of men righteous in this life, indicate that the sufferers must have been guilty of sins in a former life. Now, Mr. Mullens shows that we have many instances of sufferings brought upon men, not by, or in consequence of, their own sins at all, but in consequence of the sins and faults of others. But the transmigrationist might reply, that this argument is all on his side ; that these sufferings are but an additional proof, that these sufferers must have sinned before they came under our cognizance, and that it is for their own sins, committed during a former life, that they are punished, although the sins of others may be made the occasion and the instrument of bringing the punishment home to them. We are not sure also that our author does not inadvertently do injustice to his opponents in the following sentence :—“Respecting love to God it is said, ‘If a man worships the Supreme as one beloved, his beloved ones shall never die’—a sentiment which is utterly untrue in fact ; since many excellent people lose their parents, children, brothers and sisters by death.”—True ; but if God be the one beloved, or the only beloved of a man, his beloved one cannot die, since his one beloved is eternal and unchangeable. We point out with all frankness these little slips, which have occurred to us in the course of our perusal of the work, satisfied that though they were far more numerous than they are, the author could quite well afford to retract them, and leave his argument still triumphant.

The Odes of Petrarch ; translated into English verse, by Captain R. G. Macgregor. London. Smith, Elder and Co. 1851.

WE have read with great admiration the spirited and accurate translations of Captain Macgregor—and with no little surprize. It would be difficult, perhaps, to fix upon a poet, whose writings are less capable of being transfused into another language without suffering loss ; and of all the writings of Petrarch, his *Canzoni*, although incomparably the most beautiful, present the greatest difficulties. They abound with allegories and playing upon words, where the sense is sometimes so obscure, that the best commentators fail to trace it. They are written in a varying, graceful, but highly artificial rhyme, for which the Italian language affords unusual facilities ; or, when unrhymed, the versification is modelled with still greater complicity ; and their very excellence, the charm and flow of the words, the pure and sparkling style, and the happy and felicitous epithets, that fix themselves in the memory like household words, seem to render any thing like a faithful literal translation, (preserving the measure and rhyme,) into any other language, all but impossible. The translations of the *Iliad* and *Æneid* by Pope and Dryden, notwithstanding their great and acknowledged merits, are not faithful translations ; and if Coleridge and Shelley have been more successful with *Wallenstein* and *Faust*, it must be remembered that they had to deal with blank verse chiefly ; and that Coleridge shrunk from the task of even attempting the first part of Schiller's great drama. We cannot affirm that Captain Macgregor will take rank, as a translator, with Shelley and Coleridge ; but his task was greatly more arduous ; and, though we meet not unfrequently with a stiff line, or a harsh and inverted idiom, his version will enable the mere English reader to form nearly as just an estimate of Petrarch's genius, with its characteristic beauties and defects, as if he could read the *Canzoni* in their own mellifluous Italian tongue.

To turn an Italian into an English sonnet, thought for thought, and line for line, is no easy task, as any one, who has tried it, will bear witness ; but to sustain a flight, through every variety of rhyme, and all the caprices of a mind like Petrarch's, for upwards of two hundred pages, requires a steadiness of purpose and a strength of wing vouchsafed to few in these degenerate days.

It is no paraphrase, or diluted imitation, that Captain Macgregor has produced ; but a conscientious, finished and scholar-like translation, which would do no discredit to the most accomplished name in living literature. The amount of his labour must have been prodigious ; and, we believe, the commencement at least goes back for more than twenty years. As a specimen of the fidelity of the translation, we select at random the opening sonnet, subjoining the original :—

PROEM.

Ye, in my devious rhymes, who hear the sound
Of those oft sighs, wherewith, in hot youth's first
And fondest error, I my weak heart nurst,*
When I unlike what now I am was found ;

My song, where plaints and reveries abound,
As with vain grief, with hopes as vain now curst,
Shall, if one heart there is in true love vers'd,
Be with your pity, if not pardon, crown'd :

For now full well I see how I became
A fable to the world, and late and long
Myself have lower'd in mine own esteem !

Thus of my vanity the fruit is shame,
Repentance, and a knowledge clear and strong
That mortal joy is all a passing dream !

PROEMIO.

Voi, ch'ascoltate in rime sparse il suono
Di quei sospiri, ond' io nodriva il core
In sul mio primo giovanile errore,
Quand'era in parte altr'uom da quel, ch'è sono ;

Del vario stile, in ch' io piango, e ragiono
Fra le vane speranze, e 'l van dolore ;
Ove sa chi per prova intenda Amore,
Spero trovar pietà, non che perdono.

Ma ben veggì' or, sì come al popol tutto
Favola fù gran tempo ; onde sovente
Di me medesimo meco mi vergogno :

E del mio vaneggiar vergogna è 'l frutto,
E' pentirsi, e'l conoscer chiaramente,
Che quanto piace al mondo è breve sogno.

Here it is evident that the English sonnet is at least as good as the Italian ; that it is a literal and accurate translation ; and, with the exception, perhaps, of the seventh line, that it is as smooth and life-like, as if it had never been cast in any other mould.

The history of the Fourteenth century has yet to be written. It was fertile in great men and in great events. Then, and not in the sixteenth century, were laid broad and deep the foundations of toleration, reform, and civil and religious liberty. The revolutionary spirit pervaded Europe, as widely as in our days, but with far other lustre and event. In these stirring times, every year had its battle, and every nation its hero ; and events, second to none in historical importance, excited and astonished the minds of men. Scotland had her Wallace and Bruce : Switzerland, her William Tell ; Rome, her Rienzi ; Ghent, her D'Artevelde ; and France, ever purposeless and unstable, her Du Guesclin and her Jacquerie ; while far above them all in lasting influence on the world, rises the great English name of Wickliffe. The age of Tamerlane and Bajazet, of Louis of Hungary and the Black Prince ; the age of Peter the Cruel, and Joanna of Naples, and Isabel of Bavaria ; the age that can boast of Dante and Petrarch, and Boccaccio, and Chaucer, and Froissart, and Gerson, and Du Clemangis, and Thomas a Kempis—forms an era in history, and will yet, we trust, be embalmed in the pages of some future Tacitus or Macaulay.

Among the great men of that remarkable era, Petrarch held a commanding place : and, it is doubtful, whether any of them, or any man in all time, enjoyed, during his lifetime, so

much and such long continued celebrity, and national and popular applause. The crowning in the Capitol was but the confirmation of the unanimous verdict of his countrymen ; and, though mingling largely in the troubled politics of the day, and the personal friend of men notorious for faithlessness and crimes, his own reputation remained unsullied ; and all the factions and all the ruffians of Italy looked up to him with pride, and gloried in his fame. Without undervaluing his political talents, or the skill with which he sometimes employed them, there can be no doubt that his popularity rested then, as it does now, upon his writings. These consist of a collection of letters, modelled after Cicero's, not without a certain interest, but altogether unworthy of his fame ; of certain common-place and unreadable moral and philosophical treatises ; of an obscure historical work—a dull Latin Poem on the second Carthaginian war—and of the Sonnets, Canzoni, and Trionfi.

He owed his laurels immediately to the prospective merits of his poem on Africa, while it was scarcely commenced ; but the Canzoni had already filled Europe with his fame, and surrounded the name of Laura de Sade with a halo of sweetness and purity and lustre, which no other woman has won, when wedded to immortal verse. He has conquered the worse than doubtful difficulties of his position. He has shown that love, like his, need not be a guilty passion. Sensuality will find no congenial food in his lofty and passionate singing. His poems are one great successful effort to eradicate the base and sinful from a strong human passion ; and to raise it up on earth to the height of its heavenly spiritualism. But he never pretends to be insensible to sensual beauty, or to sever the beauteous spirit from its beautiful habitation. He rejoices to think that that fair form will rise again a glorious and spiritual body ; and that sense and soul and intellect shall have in heaven, not only a sinless, but their highest and most perfect, delight.

Such undying strains have never been addressed to woman, before or since ; and, though there are many parts (and some the most admired) which, like the relish of olives, require a peculiar education to be appreciated, enough remains of fresh and exquisite description, of delicate and graceful beauty, of grand and solemn thought, to vindicate for Francisco Petrarca a place among the foremost in the second rank of true poets, although he does not attain to the first.

We select as a favourable specimen of Petrarch's genius and fancy in its most genial mood, and of the skill and masterly hand of his translator also, the beautiful ode—

“ Chiare, fresche e dolci acque.”

Ye waters, sweet, cool, clear,
Where she, sole Lady mine,
Her beauteous limbs so often would recline :
Green boughs, which gladly made
(Sad memories, yet dear)
At once for her fair form support and shade
Mosses and flow'rs which lov'd to rest
'Neath the light flowing vest,
Which her angelic bosom bound :

Serene and sacred air,
Where Love from her bright eyes first dealt my wound,
Attend, and hear me now, and bear
Calmly, the last sad words of my despair.

If such my fate at last,
If Heav'n the doom have past,
That Love ere long shall close these weeping eyes—
My latest hour the thought would cheer,
That my poor dust might slumber here,
When to its native home my free soul flies :
Death will less cruel be
If to the dark and doubtful grave
I bear this hope with me :
My weary spirit would not crave
A softer bed for its eternal rest,
Nor could my frame, with toil opprest,
To shades more calm or spot more lovely flee.

A time may come perchance,
When to her old retreat,
Shall turn my tyrant, beautiful and sweet ;
And, where her lustrous glance
Beheld me on that happy day,
Yet shall her kind eyes bend their asking ray.
And, when, amid the stones,
She sees where moulder my poor bones,
Love may some softness wake :
Then will she mourn my fate, with sighs
So sweet and pure, they shall my pardon make,
And force my passage to the skies,
As with her veil she checks her gushing eyes.
From the full boughs on high,
Still dear to memory,
Oft on her lap the blossoms fell in show'rs,
As she the while reclin'd,
Meek in her glory, to her beauty blind,
Half-cover'd with a wanton cloud of flow'rs ;
Some lodg'd on her rich vest,
Or fell on her fair curls,
Which, fitly then, seemed drest
With finest gold and pearls ;
Some on the earth, some on the waters fell,
Or in fond fairy whirls
Seem'd to exclaim, "*Here mighty Love does dwell.*"

How often have I said,
Fill'd with a holy dread,
Surely from Paradise this being sprung !
Her port of majesty and graco,
Kind speech, sweet smiles, and lovely face,
Over me such forgetfulness have flung,
And made to truth my mind,
Unconsciously, so blind,
That ever I sigh forth
"*How, and when came I here—*"
Thinking myself in heav'n and not on earth :
Each spot seems comfortless and drear
To me, save this where first my love had birth.

As thine the wish, my Song, if thine the art
To please like her who prompts thy lays,
Boldly might'st thou depart
And challenge of admiring worlds the praise !

We are unable to appreciate the excellence of the "Three Sisters" or "Three Graces" (as three of the Canzoni have been named by commentators), notwithstanding their high fame; and we confess that much, even in the Canzoni, is *caviare* to our unprepared and Trans-alpine mind. But we are not now criticizing Petrarch; and we hasten to present to our readers the interview between the lady and death from the *Trionfi*, which has something of the march and grandeur of Milton, and may have been in his eye in after years:—

Returning from her noble victory there,
That beauteous Lady and her comrades fair,
Gently advancing in a bright group came :
Few were they, for on earth few seek true fame,
Yet, each and all, fit themes they seem'd to give,
In poet's lay or history's page to live.
Their conquering ensign to the view reveal'd
A spotless ermine on a verdant field,
Its soft neck bound with gems and finest gold.
Scarce human seem'd to hear and to behold
Their speech so holy and their angel gait :
Blessed is he whose birth secures such fate !
Bright stars they seem'd—she, in the midst, a sun
Adorning all, yet taking light from none.
With violets and roses garlanded,
In modest dignity of well-won fame
That joyful company right onward came ;
When lo ! obscure and dismal, overhead
A banner rose, and, clad in sable vest,
A terrible spectre, on whose grisly brow
A stern insatiate fury was imprest,
Stood forth, and hoarsely spake : " Lady ! who now
" Walkest in pride of youth, in beauty rife,
" Ignorant of the bounds which limit life,
" I am that pow'r, who cruel and unkind
" Am call'd by mortals—a weak race and blind,
" Whose brief day vanishes ere night be come :
" Mine was the voice, beneath whose with'ring doom
" Greece and proud Ilium fell, and mine the blade
" Which low in dust the Roman glory laid :
" All climes and every age my sway confess ;
" Arriving ever when expected less,
" My frowns a thousand sanguine schemes destroy ;
" And now to you, when life has most of joy,
" My course I bend, ere, changing as she will,
" Fortune some bitter in your sweet distil."

Calmly that peerless Lady thus replied :
" Well know I these your utmost hate have tried ;
" O'er them you have no pow'r, little o'er me ;
" Yours is my body, but my soul is free.
" Nor grieve I for myself—but that the blow,
" To me tho' welcome, lays another low."

As one who, bent in curious wonder o'er
Some form late-found and never seen before,
Long doubtful stands, yet seems his doubt to blame,
So stood the fiend ; addressing then the Dame,
Slow he resum'd, with countenance more bland
And gentler tone, " I recollect them well
" And when beneath my poison-tooth they fell
" But you the leader of this lovely band,

“ Who’er hast felt my blighting bitter sting,
 “ I could compel, yet as a friend I bring
 “ To you my counsel ; better will it be
 “ Old age and all its many ills to flee.
 “ An honour, which I am not wont to pay,
 “ For you I destine, that, from life, your soul
 “ Fearless and without pain shall pass away.”—
 “ As pleases Him, whose pleasure rules the whole,
 “ Whom earth, sea, sky their Lord and Maker own :
 “ To me, as unto all, His holy will be done.”

Not less deep and fervent was the poet’s love for his native land ; and when did such love find nobler expression than in the following glorious ode ?—

Mine Italy ! tho’ words all idle be
 The mortal wounds to close,
 Which on thy lovely form so oft I see,
 At least it soothes me that my sighs are those
 From Arno, Tiber, Po,
 Where mournful now I dwell, alike which flow.
 Great God ! I thee implore,
 By the fond love, which led thee erst below,
 To visit this thy favour’d land once more :

* * * * *
 Ye, to whose guiding hands the reins by Heaven
 Of these fair lands are given,
 Can all our wrongs no pity from you gain ?
 These crowds of armed strangers whence, and why ?
 Is it that each green plain
 Their savage gore, and not our own, may dye ?
 With a vain error blind,
 Dimly you see, yet deem that you see well,
 Who love, or faith, expect in venal mind ;
 Tho’ such in myriads swell
 Around, we are but girt with hostile brands.
 Hark ! the fierce deluge pours
 From distant desert straits
 To inundate our lov’d and lovely shores ;
 Who shall our cause defend,
 When thus from our own hands the deadliest blows descend ?

Well did kind Nature for our land provide,
 When she the barrier gave
 Of the tall Alps from German hate to save ;
 But, blind, and working her own ruin still,
 Her arts Ambition plied,
 Till the sound body felt the eating ill.
 And now, in the same fold,
 Wild wolves and harmless herds so mingled throng,
 That still the weaker groan beneath the strong ;
 And they, ah ! be it told
 With shame, of those wild lawless tribes the seed,
 Whom, as our annals write,
 Marius so quell’d in fight
 (Still lives the memory of the glorious deed,)
 That, bending to the flood,
 His tir’d and thirsty bands not water drank but blood.*

* So Plutarch in his life of Marius : also Lucius Florus, “ *Itaque tanto ardore pugnatum est, eaque cedes hostium fuit, ut victor Romanus de cruento flumine non plus aquæ biberet quàm sanguinis barbarorum.*”

I name not Caesar over ruin'd plains,
 Whose good sword from *their* veins
 In crimson signs his savage conquests trac'd :
 But now, nor know I by what evil stars,
 Heav'n marks us with its hate ;
 Thanks be to you in whom the pow'r was plac'd,
 Whose causeless ceaseless jars
 Have the first fairest land on earth defac'd !
 What crime, what judgment leads you, or what fate
 To trample on distress ?
 Why all your hate upon the wretched wreak,
 The fallen why oppress,
 And the false stranger seek
 Who sheds his blood and sells his soul for gold ?
 In truth's great cause I speak,
 Neither by angry hate, nor secret scorn controll'd !

Ah ! is not this mine own old land where first
 I trode ? and this the nest
 My careless boyhood which so gentle nurst ?
 My kind good mother, country of my trust,
 In whose beloved breast
 All peaceful sleep my parents' mould'ring dust ?
 Let, let this thought subdue !
 To pity stirr'd, the fallen nation view
 Too long in tears, by tyranny oppress,
 Who, after God, in you
 Alone can hope : and if one sign speak grief,
 E'en now if mercy warms,
 Valour shall take up arms
 Against brute force : and be the combat brief ,
 The bravery of our sires
 Each true Italian heart still warms with its old fires !

Mark, mighty Lords, how swift of Time the race !
 How as life flies away,
 Death presses on its rear with giant pace !
 Now are you here, think, think on the last day
 The doubtful pass to free
 Who hopes, of soul must pure and single be ,
 To gain the narrow gate
 Who seeks, must leave behind him scorn and hate,
 Blasts ever adverse to a life serene ;
 Whose time till now has been
 To others' harm, let him with mind, hand, heart,
 In some more worthy cause
 Espouse the honest part,
 And in this nobler study win applause.
 Thus peace is gain'd and joy,
 And the path open lies which leads to bliss on high.

We make no apology for this long extract. It is noble poetry ; and Captain Macgregor has done it no injustice in adding it to the treasures of English literature.

We fear that the subject is too far apart from modern sympathies ; the book, therefore, unlikely to be popular or much read. But we commend it again most heartily to our readers, as the work of an accomplished and elegant mind, and as an honour to our Anglo-Indian literature.

